

LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING
USEFUL AND POLITE LEARNING.

BY

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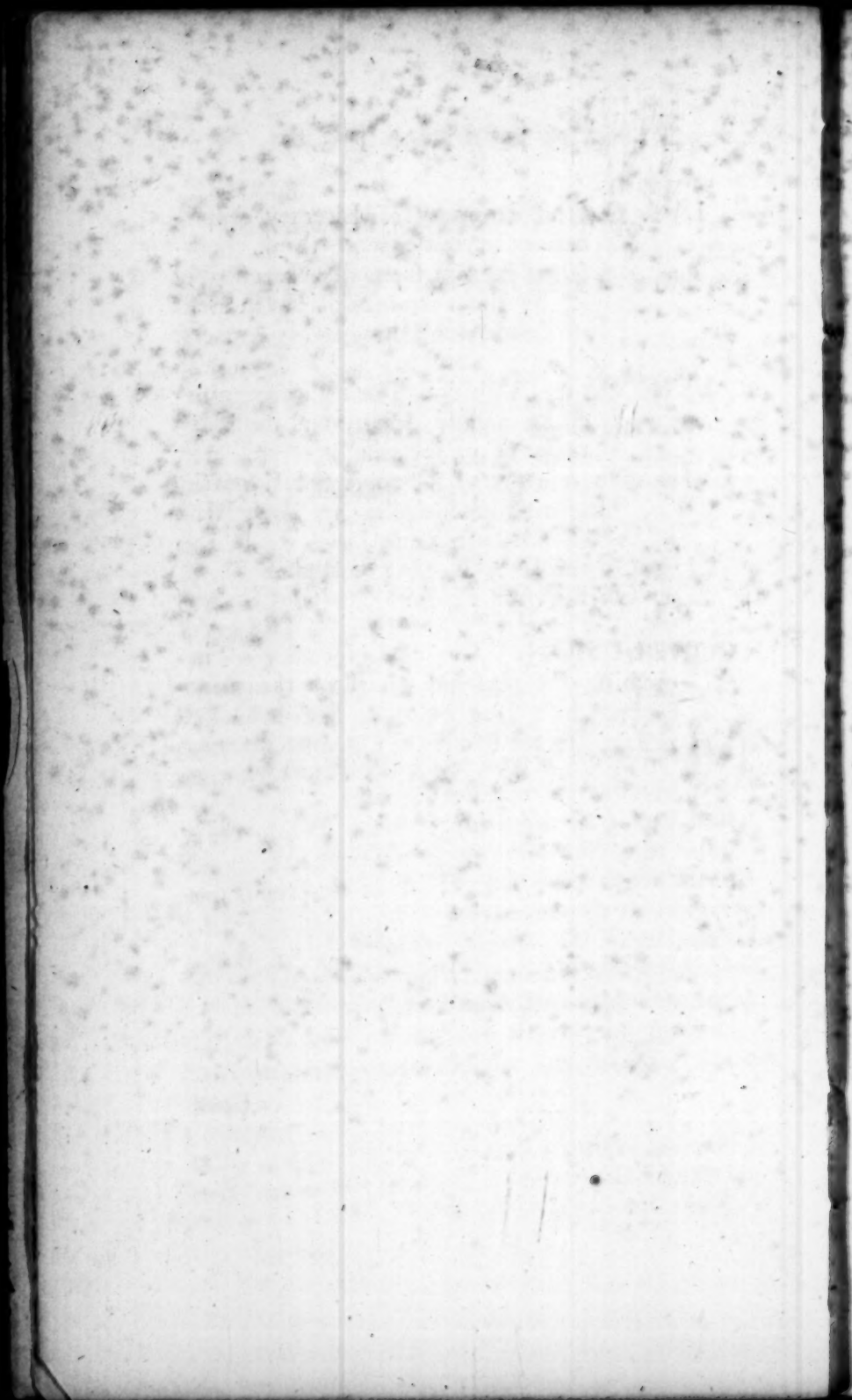
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SECTION XXXI.

ON THE REGULATION OF PUERILE
DIVERSIONS.

Gay Hope is theirs, by Fancy fed,
 Less pleasing when possesst ;
 The tear forgot as soon as shed,
 The sunshine of the breast :
 Their's buxom Health of rosy hue,
 Wild Wit, Invention ever new,
 And lively Cheer, of Vigour born,
 The thoughtless day, the easy night,
 The spirits pure, the slumbers light,
 That fly the approach of morn. GRAY.

Lusus pueris proderunt.

A little play will do boys good.

QUINTILIAN.

MANY fanciful methods have been invent-
 ed by those who wished to render puerile
 sports conducive to improvement. I never
 found that they were successful. While they
 continued to be novelties, they gained attention.
 But the artifice was soon visible ; and such is the
 perverseness of our nature, it was no sooner dis-
 covered that the sports, whatever they were,
 tended to improvement, than they were consi-
 dered as a task, and neglected.

I must own myself an advocate for puerile li-
 berty *, during the allotted hours of relaxation.

Boys

* Όσοις τὰ φίλα τῶν μὲν μετ' αὐτοὺς εἶδον τρέφονται, τοῦ δὲ
 πολλὰς ἀνέχονται, τὸ αὐτὸν τρόπον ψυχὴ τῶν μὲν συμπαιγνῶν
 Vol. II. B αὐτοῖς.

Boys have much restraint and confinement in the time of study. In the intervals of application, they should have every indulgence consistent with moral and personal safety. They should contrive their own amusements, and vary and discontinue them at their own pleasure. They will take violent exercise; but violent exercise is necessary at their age to promote growth, and is rendered more desirable on account of the many hours which they spend in a sedentary employment. They will run risques; but by these they will gain experience, and a necessary degree of courage.

Parents, therefore, often err, from an amiable cause indeed, when their solicitude for the safety of their children induces them to keep them under painful restraint, and to debar them the enjoyment of diversions common to their age, but attended with some degree of danger. In spite of every precaution, boys of spirit will engage in the usual amusements of their equals; and, if they have been confined, will naturally run into greater extravagancies in behaviour, than their companions. My observations are professedly the result of actual experience; and from experience I am able to assert, that boys of manly spirits are often quite broken down, and render-

αὐξίαι πόνοις, τοῖς δὲ ὑπερβάλλουσι βαπτίζονται· δότεόν οὖν τοῖς παισὶν ἀναπνοὴν τῶν συνεχῶν πόνων, ἐδυμουμένους ὅτι ΠΙΑΣ Ο ΒΙΟΣ ΗΜΩΝ ΕΙΣ ΑΝΕΞΙΝ ΚΑΙ ΣΠΟΥΔΗΝ ΔΙΗΒΗΤΑΙ· καὶ διὰ τοῦτο οὐ μόνον ἐγρήγοροις, ἀλλὰ καὶ ὑπὸ ἐνείδῃ· οὐδὲ πόλεμοις, ἀλλὰ καὶ εἰρηνῇ· ὅσοι χιμῶν, ἀλλὰ καὶ ἐνδία· οὐδὲ ἐνεργοὶ πρᾶξεις, ἀλλὰ καὶ ἱερταί. συνελόν τι δὲ ἐπτεῖν, Ἡ ΑΝΑΠΑΥΣΙΣ, ΤΩΝ ΠΟΝΩΝ ΑΡΤΥΜΑ ΕΣΤΙ.

PLUTARCH.

ed effeminate and contemptible, by too great a degree of parental solicitude. Maternal fondness in excess has often caused a favourite boy, who promised better things, to become at last what is called in the world a poor creature.

I could quote many passages from the wisest among the antients, tending to prove the expediency of inuring children to hardships and dangers. But they have been often quoted, and it is my design to attend to reason more than to authority. It cannot then be denied, that the exercises and employments of the body, whatever they may be, produce a powerful effect on the disposition. Some idea of the turn of mind is usually and justly formed from the profession, the trade, the daily occupation *. Those of the effeminate kind superinduce effeminacy; weakness of mind, no less than imbecility of body. Something similar happens in puerile diversions. The boy who has been kept in leading-strings too long, and restrained from hardy sports by the fondness of his mother, will scarcely ever become a man; or possess that becoming spirit which can enable him to act his part with propriety.

* Εἰς δὲ οὐδέποτε ὀμαι δύνασθαι, μικρὰ καὶ φαῦλα πρᾶτ-
τοῖς μεγάλα καὶ ἡρακλεῖον φρόνημα λαβεῖν, ὥσπερ οὐδὲ καλά καὶ
λαμπρὰ πρᾶξις μικρὸν καὶ ταπεινὸν φροῦναι. *It is, I*
think, impossible, that they who are engaged in little
and mean actions can entertain great and manly senti-
ments; as, on the other hand, they who are conver-
sant in honourable and splendid employments, cannot
think in a little and low manner. DEMOSTHENES.

4 ON THE REGULATION OF

Health, vigour, cheerfulness, and a great degree of mental strength, depend on a liberal use of those active exercises which constitute, in modern ages, the gymnastic part of education. I would only wish so much restraint as may keep boys from vicious actions, from vulgar company, from a habit of quarrelling, and from feats of imminent and real danger.

The elder boys are to be encouraged in manly sports, for other and more important reasons. At the age of seventeen or eighteen, they should be indulged, even FOR A MORAL PURPOSE, in fishing, shooting, hunting*, tennis, cricket, and all other diversions consistent with safety, good company, health †, and œconomy. The

* Terence mentioning the keen pursuits usual among young men, enumerates the love of hounds, horses, and *attending the philosophers*.

Quod plerique omnes faciunt adolescentuli

Ut animum ad aliquod studium adjungant, aut equos

Alere, aut canes ad venandum, aut ad philosophos.

As most young men apply themselves to some favourite pursuit, such as keeping horses or hounds, or attending philosophers.

If the attending of philosophers, or reading, were now as generally numbered among the ardent pursuits of young men, as the other two diversions, it would have a happy influence on the national prosperity, as well as understanding and morals.

† Nocet empta dolore voluptas.

Pleasure bought at the price of subsequent pain is a bad bargain.

HOR.

propensities

propensities to vicious pleasures are often at that age impetuous. Nothing tends more to **DI-
VERT THEIR COURSE**, and lessen their influence, than a keen love of innocent sports, and an ardent pursuit of them continued even to fatigue*.

* *Maximè hæc ætas a libidinibus est arcenda . .
in labore corporis exercenda.*

Otia si tollas, periere Cupidinis arcus.

This time of life is above all others to be kept from the indulgence of inordinate passions, to be exercised in bodily labour. And, if you preclude LEISURE, Cupid's bow is soon unstrung. CIC. & OVID.

Nella guerre d'amor chi fugge vince. Effugere est triumphus. In the war of love to retreat is to conquer.

“As to cards and dice, I think the safest and best way is, never to learn any play upon them, and so to be incapacitated for those dangerous temptations, and incroaching wasters of useful time.”

LOCKE.

Mr. Locke lived in an age when cards did not take up a great portion of life. His advice in the present age will be laughed at by many. And indeed, as things are now constituted, cards are often found an useful relief to grave and respectable persons. But the hours of youth are too precious to be lavished away upon them. Yet people of the world, a formidable, because a numerous phalanx, will militate against such doctrines as these. For,

——— Alea quando

Hos animos ?

Si damnosa senem juvat alea, ludit et hæres

Bullatus parvoque eadem movet arma fritillo.

——— *Et quando uberior vitiorum copia ?*

When had the dice such spirit ? — if the destructive die pleases the old man his heir in petticoats also plays,

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*plays, and shakes the same arms in a little dice box—
and when, in consequence of all this, was there a
greater plenty of vices?*

Yet ——— teneræ nimis
Mentes asperioribus
Formandæ studiis.

*Minds already too effeminate must be strengthened
by more hardy pursuits.* HOR.

While I recommend exercise, I will also recommend temperance to the student, as absolutely necessary to a successful prosecution of study. Boys are apt to exceed, and a master hardly dares to say to them, *alendos volo, non saginandos, ne melioris mentis FLAMMULA EXTINGUATUR.* *I would have you well fed, but not crammed and fattened up; lest the little flame of genius be extinguished.*

SENECA.

A master who entertains scholars in his house, and who should attempt to restrain their appetites, would be suspected by mean minds of recommending temperance from parsimonious motives. Others will, however, coincide with my opinion, when I assert, that temperance in eating and drinking, will contribute much to improve the natural force or abilities of the mind. Indeed, when the stomach is over-laden, the head feels a very considerable share of the weight. It is related of the unfortunate young Chatterton, that he was remarkably abstemious, and that it was a frequent and a favourite maxim with him, that a man might arrive at any height of improvement, or effect the most arduous undertaking, by dint of industry and abstinence. He practised what he thought; and this in some degree accounts for his uncommon attainments and productions at an age, when the full fed heir can scarcely read and write,

I will

PUERILE DIVERSIONS.

7

I will recommend to all students the perusal of Dr. Cheney's Medical Advice; or I will give it them in few words. "TAKE THE LEAST AND THE LIGHTEST FOOD, UNDER WHICH YOU CAN BE EASY." Your soul will thus feel fresh vigour, your life will be longer and happier, and your conduct wiser.

——— Quin corpus onustum
——— Animum quoque pręgravat una,
Atque affigit humi divinę particulam aurę
HORAT.

SECTION XXXII.

ON HOLIDAYS, AND HOLIDAY TASKS.

Refert multum hoc ipsum otium quale sit. Duas nempe species otii definiunt, operosi alteram, atque ipsa in requie laborantis, ac circa honesta studia solliciti, quo nil est dulcius; alteram inertis et languidi et solam requiem complexi, quo nil foedius, nil similis sepulchro. *It makes a considerable difference what kind of leisure you mean. For they define two sorts of leisure; one sort, that of him who is busy, and fully employed and intent upon some liberal pursuit, even while at rest, than which sort nothing is more delightful; the other sort is, that of the sluggard and the spiritless lounge, who loves a state of total inaction, than which nothing is more shameful, nothing more like the repose of a tomb.*

PETRARCHA.

Τίττε νὰρ οὐδὲν ἰσθλὸν ἐκεία σχολή. *The vulgar sort of leisure produces no good.*

SOPHOCLES.

I Shall not dwell on the common-place observations, concerning the pleasure of rest after labour, or the use of relaxation in a studious life. The world is already sufficiently convinced of its use and its pleasure, and wants not arguments in its recommendation. It is in some degree certainly necessary. It affords a variety. It sends back the student with fresh spirits to his pursuits; and, indeed, it is no less desirable to the instructor than to the scholar. The employment of a superintendant of a school is full
of

of care and full of labour *; and he requires holidays for the sake of his health, his amusement, and his domestic affairs. But I must assert, however disagreeable the doctrine, that in the greater part of schools there are by far too many holidays.

There are two sorts of holidays, which must be considered distinctly; the breakings up or vacations, and the saints days and public festivals.

Vacations are certainly proper †. They

* Grammatici genus hominum quo nihil calamitosius, nihil afflictius, nihil æquè diis invisum foret, nisi ego (stultitia) miserrimæ professionis incommoda dulci quodam insanix genere mitigarem.

. . . Semper in ludis illis suis (in ludis dixi? imo in *φροντιστηρίοις*, vel *παιτρῖνις* potius ac *καρναίσκινις*) inter puerorum greges, consenscunt laboribus, factore padoreque contabescunt. SCHOOLMASTERS — *than whom no set of men would be more unfortunate, more afflicted, and equally ill used by the Gods, if I (Folly) did not mitigate the inconveniencies of a most miserable profession, by a certain species of madness which is agreeable. . . For even in their schools (in their schools, said I? in their places of severe care and study, or rather in their workhouses and condemned holes), among a herd of boys, they grow old in constant labour, and pine away in stink and nastiness.* ERASMUS.

Declamare doces; — O ferrea pectora Vesti.

If you teach boys to speak, &c. you have need of iron lungs. JUVENAL.

† Omnis tristitia quæ continuatione studii pertinacis adducitur, feriarum hilaritate discutitur. *All that sadness which is brought on by a long continuance of uninterrupted study, will be dissipated by the joyful holidays.* SENECA.

give the parent an opportunity of becoming intimately acquainted with his child's improvements, by placing them, during several weeks, under his immediate inspection. They enable the boy to see something of the world, by introducing him to his own family, and their visitors. They undoubtedly contribute to the pleasure of the boy, the master, and the indulgent parent. They are, and have been, universally adopted, in all great and established schools, without a single exception; they are therefore wise institutions.

But the question arises, — how long should they continue, and how often be repeated? In some of our most antient and celebrated schools, the breakings up happen not less than four times a year, and continue twice in the year six weeks. Besides this, every red-letter day, as it is called, is religiously observed as a play-day. Upon the whole, it appears, that not above half the year is really devoted to instruction. I should be extremely sorry to oppose the opinions of the very respectable superintendants of these schools, but a regard to truth obliges me to say, that there is not the shadow of a good reason for allowing so large a number of holidays. Indeed, it is no reflection on the judgment of the present masters or trustees, to censure some of the long established practices in their schools, since they are often authorised by written statutes, and confirmed by a very powerful law, the law of custom. But is half the year necessary to be dedicated to relaxation, on account of the labour of the other half? Surely not; and if I might venture to dictate on this subject, I would enact,
that

that there should be but two breakings up in the year. They should be at Christmas and at Midsummer, and should continue one month each time.

The consequences of too long and too frequent vacations are obvious. They are the loss of time, which might be most usefully employed, the forgetting of those things which were already acquired*, the contracting of idle and vicious habits, a disrelish of the employments, and an impatience of the confinement of a school.

With respect to the constant observation of saints days and public festivals in schools, I see little reason for it. I know not how a boy can pay a proper respect to a saint's day better, than by improving his mind, and endeavouring to acquire knowledge upon it. Are half the precious days of childhood and youth to be thrown away without improvement, because they are marked with a red letter in the almanac? The practice of keeping them at school indiscriminately, as they are often kept at present, is manifestly absurd, and a relique of popery.

A few single holidays should, however, be allowed, in the intervals between the half-yearly returns of vacation. But I wish them to be granted in the following manner: If any boy has performed an exercise of remarkable merit, or made an extraordinary proficiency, or be-

* — Manent opera interrupta, minæque
Murorum ingentes.

The works unfinished stand, the walls which pro-
mise mighty fabrics.

VIRG.
haved,

haved, in any respect, so as to deserve distinction, let a holiday be conceded in honour of him, and let it be called his holiday. This cannot fail of exciting a spirit of emulation; and while it effectually contributes to the purpose of necessary recreation, it must also promote a general improvement.

A great diversity of opinions prevails on the propriety of setting boys a task, to be performed in their long holidays. I wish every thing to be done, which can be done, to advance improvement, and therefore am led to desire that the practice may be continued. It certainly contributes to keep up the boy's habit of application, as well as his knowledge already acquired. I have heard many arguments against it; but they all appeared to originate from that fatal spirit of relaxing *, and dissipation, which is the source of vice as well as ignorance; and when uncontrolled, presages a general decrease of personal merit, and a consequent declension of empire.

* Some masters have entirely given it up. They have been obliged to submit their judgment to the perverseness of their boys, and the inconsiderate indulgence of parents. Indeed, their INTEREST has often compelled them to give it up. For boys, who have a task set them, which they know will be exacted at their return, will not scruple to say any thing to induce their parent to change their school, THAT THEY MAY EVADE THE PERFORMANCE OF THE TASK. And parents are often, in these days, implicitly GOVERNED by their children, without being sensible of it; an amiable though pernicious weakness!

With

With respect to the quantity of the holiday task, it should certainly be moderate. It must not frustrate the chief purpose of the holidays. It should consist of a portion of the grammar, or a classic, to exercise the memory, and of composition to employ the invention. It should be just enough to keep the mind in order, and not so long as to weary or disgust it. Whatever is appointed by the judicious master, the judicious parent will require to be performed *.

* Before I leave the subject of holidays, I will add a few remarks, which I hope may be useful.

The vacations are the times when the boys make their report to their parents of every circumstance in the master's conduct, both in his family and in his school. Every tongue is then employed in uttering the various conceptions of him and his management, just as they are formed by the immature and inconsiderate minds of boys.

The master commonly pays his respects to the parents in the holidays, and his reception is according to the boy's report, which is often unfavourable.

Now I would wish parents to consider what a variety of circumstances tend to render the evil reports of their children false or exaggerated. Boys are in general incompetent judges of things.— They judge hastily, partially, imperfectly, and improperly, from the natural defects and weakness of their age. They also intentionally misrepresent things. They hate those who restrain them, they feel resentment for correction, they love change, they love idleness, and the indulgences of their home. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then consider these things impartially, and be cautious of aspersing the character,

rafter, and disturbing the happiness of those who may probably deserve thanks rather than ill usage; whose office is at best full of care and anxiety, and, when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burthenfome.

If a father suspects his confidence to have been misplaced, it is best to withdraw it immediately without altercation, and without reproaches. It would also be an excellent method of consulting their own peace, and the welfare of their other scholars, if masters made a rule to exclude from their schools the children of those parents who are unjustly discontented.

SECTION XXXIII.

ON THE BEHAVIOUR OF PARENTS TO SCHOLARS WHEN AT HOME, AND DURING THE RECESS.

Τέκνα μὲν εὖν ἢ ΘΕΟΣ ποτε διδῶ ἡμῖν γενέσθαι, τοῖς βουλευσόμεθα περὶ αὐτῶν, ὅπως ὅτι βέλιστα παιδεύωμεν αὐτά. κοῖτον γὰρ ἡμῖν καὶ τοῦτο τὰ γὰρ θὸν, συμμαχῶν καὶ γηροδόσκων οἱ βελίστων τυγχάνειν. *If God should ever grant us children, then we will consider concerning them, how we may educate them in the best manner possible; for it is an advantage common to us both (the husband and wife), to have those who are to assist us, and to maintain us in old age, as good as possible.*

XENOPHON.

Præceptorum magna caritas fit; ne dicas nihil quidquam his debere nisi mercedulam. Quædam pluris sunt quàm emuntur. *The masters should be treated with great kindness. You should not say, after you have paid them their little reward, that you are under no farther obligation to them. There really are some things which are worth more than the price at which they are bought.*

SENECA.

A Parent's example will commonly have more weight than a master's precepts. It is indeed of the utmost consequence, that the parent co-operate with the master, both by precept and example, and that he contribute all he can, to inspire his son with a love and veneration for

for his instructor *. He must, indeed, first find one who is worthy of love and veneration †; for it

* Observe the gratitude of Persius to his master.
 Cum primùm pavido custos mihi purpura cessit,
 Bullaque succinctis laribus donata pendit;
 Cum blandi comites, totaque impune Suburra
 Permisit sparsisse oculos jam candidus umbo:
 Cumque iter ambiguum est, et vitæ nescius error
 Diducit trepidas ramosa in compita mentes,
 Me tibi supposui: teneros tu fuscipis annos
 Socratico, Cornute, sinu. Tunc fallere solers
 Apposita intortos extendit regula mores;
 Et premitur ratione animum: vincique laborat,
 Artificemque tuo ducit sub pollice vultum.
 Tecum etenim longos memini consumere soles
 Et tecum primas epulis decerpere noctes.
 Unum opus et requiem pariter disponimus ambo,
 Atque verecunda laxamus seria mensa.
 Nescio quod, certè est quod me tibi temperat
 astrum. PERSIUS.

*Just at the age when manhood sets me free,
 I then deposed myself, and left the reigns to thee:
 On thy wise BOSOM I REPOSED my head,
 And by my better Socrates was bred.
 Then thy strait rule set virtue in my sight,
 The crooked line reforming by the right.
 My reason took the bent of my command,
 Was formed and polished by thy skilful hand.
 Long summer days thy precepts I rehearse,
 And winter nights were short in thy converse.
 One was our labour, one was our repose,
 One frugal supper did our studies close. . . .
 What star I know not, but some star I find
 Has given thee an ascendant o'er my mind.*

DRYDEN.

† Est aliquid quod ex magno viro vel tacente proficias. Aliquis vir bonus eligendus et ante oculos.

it is difficult, and indeed unnatural, to compel a boy to esteem and love him who possesses not amiable and estimable qualities.

When such an instructor is found, great confidence should be placed in him *. It should be remembered, that the principles and disposition of such an one, and not only a regard to his interest, will lead him to do justice to a pupil entrusted to his care. If the pupil live under his roof, the master's table and œconomy must be openly approved by the parent, if it really deserves approbation. Boys, from a want of judgment, of experience, of principle, however well treated, will often complain to their parents of ill usage. If there is no reason for complaint, they will not scruple to invent one. If the parent listen to them, they will observe no bounds, and hesitate not to propagate the most shocking

oculos habendus, ut sic tanquam illo spectante vivamus. *You may profit something from a great man, even when he is silent. Some good man is to be chosen and to be kept before the eyes, that so we may live, as it were, under his sight.* SENECA.

* Dii majorum umbris tenuem et sine pondere terram

Spirantesque crocos et in urnâ perpetuum ver,
Qui PRÆCEPTORÈM sancti voluere PARENTIS.
Esse loco. JUVENAL.

*In peace, ye shades of our great grandfires, rest;
No heavy earth your sacred bones molest;
Eternal springs, and rising flow'rs, adorn
The reliques of each venerable urn;
Who pious reverence to their tutors paid,
As parents honoured, and as Gods obeyed.*

MR. CHARLES DRYDEN.
calumnies

calumnies against their instructor. The love of novelty induces them to wish to be removed to another place of education; or revenge, for some proper correction inflicted upon them*, urges them to spare no pains in injuring their master's interest. I have seen the most flagrant acts of injustice, in this particular, committed by parents at the instigation of their children. I have known many a tender mother † attack a truly

* Omnis disciplina gravis est puero.

All discipline is a hardship to a boy.

PRUDENTIUS.

Add to this, that boys have had little experience. Finding, therefore, a share of physical and moral evil at their school, which is also to be found every where, though they have not yet felt it, they conclude that their school is of all places the most miserable.

† Mothers, engaged in pleasure and dress, and vanity of every sort and degree, generally take care, when the boys go home, to find some fault in the articles of MENDING OR WASHING LINEN, OR COMbing THE HAIR, OR PROVISIONS, in order to appear at an easy rate very CAREFUL HOUSEWIVES, and to quiet their own consciences, for their neglect of their children in matters of real importance.— Thus a silly woman, without any just cause, irritates her husband against a worthy instructor, who has been labouring to adorn her offspring with virtue and learning. The master's vacations are thus imbittered; and, after all his labour, he receives a reluctant PITTANCE and CHAGRIN.— The fault alleged is often the invention of a favourite servant, who hopes to ingratiate herself, by whispering calumnies in the ear of her weak and vain mistress. These matters are facts well known to all who are concerned

truly worthy, a benevolent, and a generous instructor, with all the fury of an Amazon, and throw out the blackest aspersions on his character, because a humoured child had told a false story concerning his domestic management. The fact alleged has been proved to be false; but pride has kept the mother from retracting, and has even stimulated her to add new virulence to her merciless invectives. So thankless is the useful office of a schoolmaster, where a parent is destitute of judgment, humanity, and gratitude.

This unfortunate conduct of ill-judging parents is very common. There is scarcely a school in England that could not produce instances of it. It has been complained of by many sensible superintendants of places of education*. It has broken the peace of many an ingenious

cerned in the domestic care of boys at school; and though they appear trifles, yet

— hæ NUGÆ seria ducunt

In mala.

These trifles lead to serious ills.

HOR.

* “ The youth who, at his father’s table, has been used to eat of a variety of dishes every day, than which nothing is more pernicious to any constitution, old or young, will think himself miserable, when he comes to the simple and regulated diet of a boarding-school; though this last is much more conducive to health. He who has been used to do whatever he pleases at home, will think it very grievous to be controuled, when he comes to a place of education. The consequence will be, that his complaints will be innumerable as his imaginary grievances. While the truth will not seem a sufficient foundation for complaining, lies and inventions

ingenious man, who had engaged in the care of youth, and paved the way to the ruin of hopeful boys. No boy will ever settle at a place of education, when he finds it in his power to remove himself from it, in a fit of displeasure, by the invention of a groundless calumny.

But a complaint from a boy against his master may be well founded; and therefore I advise a sensible parent, who can govern his temper, to pursue the following conduct. When he hears the complaint, let him not appear to the boy to pay much attention to it, but, at the same time, revolve it in his own mind; and if he finds it has the appearance of probability, let him go to the master, and speak to him on the

tions will be called in; for youth have very little principle. They will be listened to by the fond parent. The number of them will increase upon their meeting encouragement. The education of the child, and his very morals, will in this manner be hurt, if not ruined. This is not theory; but experienced and notorious fact.

“ The weakness of parents in this respect does indeed exceed belief. . . . This weakness is the cause of their listening to the groundless complaints against their masters; of RESTRAINING and HAMPERING their masters in the discharge of their duty, and of ungratefully imputing to the masters want of care, the failure of their children's improvement in what NATURE HAS DENIED THEM CAPACITIES FOR; at the same time they know other youths have made proper improvements under the same care; and cannot, with any colour of reason, suppose a prudent master so much his own enemy, as to neglect one pupil and use diligence with another.”

BURGH.

subject

subject in private. If the master cannot clear up the matter to his satisfaction, and prove the falsity of the charge, then let the parent shew his displeasure as he thinks proper; but if the master can make it appear that the complaint is groundless, the parent ought to represent to his son the bad consequences to his own happiness, of a malicious and a lying disposition. Let him also do the master the justice to speak well of him, and endeavour to refute those calumniating accusations, which the perverseness of his child may have spread far and wide, and beyond the possibility of recalling. Few angry parents can act this honourable part; but to act otherwise is cruel and unjust.

Masters have at best a painful and laborious * employment. It ought not to be made worse by the caprice and the injustice of parents. Applause, and the expressions of satisfaction in a parent, are often more agreeable rewards to the master than the annual stipend. Indeed, I have often heard old and experienced instructors declare, that the whole business of managing a large school, and training the pupils to learning

* *Occidit miseros crambe repetita magistros.*

The same dish repeated over and over again, kills the poor masters.

JUV.

Hoc quoque te manet ut pueros elementa docentem

Occupet extremis in vicis ALBA SENECTUS.

This likewise is likely to be your lot. — Grey hairs shall come upon you before you are able to leave off teaching the A, B, C. (If we may so translate these lines of Horace).

and

and virtue, was nothing in comparison with the trouble which was given by whimsical, ignorant, and discontented parents*.

But waving the regard due to the master's comfort and interest, let us consider the subject merely as it concerns the child's welfare. — Many parents are weak enough to represent to their children, and even to imagine themselves, that a school is a place of punishment only; a place where the boy is condemned, for the sake of learning I know not what of dead languages, to do penance during the greater part of the year. In consequence of this opinion, he is loaded during the holidays with every dainty, and gratified with every indulgence, as a compensation. Let him have this delicacy, and that amusement, cries the fond parent †, for surely he has hardships enough at school: and then perhaps follows a tale, containing an ac-

* What the honest and learned Dr. Newton says respecting parents who send their sons to the universities, may be applied to schools. I have inserted several quotations from him at the end of this section.

† *Corporum nutrices, animarum novercæ.
Tam stultè pueros diligimus ut odisse potius
videamur.*

Corporis curâ mentem obruerunt.

Ante palatum quam os instituimus.

Fond nurses of the body, mothers-in-law to the mind. . . We love our boys so foolishly, that it looks as if we hated them. — By too much care of the body they have overwhelmed the mind — We form the palate before we form the mouth.

CARDANUS and QUINTILIAN.

count of some particulars respecting the provisions, and the table of the master, which the boy has told his maid or his mother with exaggerated and false circumstances. Pampered at home, and encouraged in calumniating his school, he returns to it in ill humour, diffuses a spirit of discontent, and is rendered incapable both of happiness and improvement.

Yet all these evils are trifling, in comparison with others which may result from negligent and improper behaviour to children at home, and during the recesses. There are few houses where something does not inadvertently pass, which, though in itself innocent, corrupts a young and inexperienced mind. In the conversation even of persons of judgment and virtue, something will frequently drop, which may give a wrong and pernicious idea to a boy. This, however, cannot easily be avoided. But from this may be collected, how greatly the boy may suffer from seeing vicious examples, and hearing vicious conversation in a father's house. Whatever he sees and hears there has a powerful effect on him; not only because he naturally loves and respects his father's house and family; but also because he leads a life of idleness at home. That attention which, at school, is devoted to virtuous pursuits, is, in the holidays, at liberty to be engaged in vanity; from which the transition to vice is easy and natural.

I might in this place enumerate various sentiments of the ancients, on the great regard that ought to be paid to all behaviour and conversation

tion which passes in the presence of a boy. The remark of Juvenal, among others, that the greatest reverence is due to boys, is universally known*. But how shall it be put in practice in a large and opulent family, where, supposing the father and mother to be upon their guard at all times, yet visitors and servants will seldom submit to restraint? With servants a boy commonly loves to associate. And they sometimes, without intending it, will frustrate all the care of the master and the parents united.

What then can be done? I answer, that the boy, once placed at school, must be suffered to be at home no more than is necessary. Never let him remain there after the close of the recess. While he is there, let him be the companion of his father and mother, or of some grave and judicious person. If it happens that the father and mother are sometimes so engaged as not to be able to permit their son to accompany them, let him have some kind of task set him during their absence; something easy and entertaining, and only sufficient to prevent him from contracting habits of idleness, and from seeking the company of servants, and from running into vice merely for employment.

Under the management of virtuous and judicious parents, the holidays may be rendered subservient to valuable purposes. Parental authority † may then interpose to confirm the instructions

* *Maxima debetur pueris reverentia.*

The greatest reverence is due to boys.

† With respect to parental authority, the wise Rousseau says, "Never ORDER your son to do any thing

structions of the preceptor *. It may instil religious and moral principles, which can scarcely fail to be well received from an affectionate father and mother †. Something of graceful behaviour, and a knowledge of the world, may be acquired, by seeing the company which visits in the family. But let it always be remembered, that no acquisition of this kind can compensate the loss of the virtuous habits and sentiments acquired in a judicious course of scholastic discipline ‡.

thing in the world; do not even let him think that you assert any authority over him."

ROUSSEAU'S EMILIUS.

* Ipse mihi custos incorruptissimus omnes
Circum doctores aderat.

*My father himself came among my instructors, and
was my most uncorrupted guardian.*

HOR.

† Παῖδες ἐπιμνηστικὸν ἵδὲ φάρμακον.

The reproof of a father is a pleasant medicine.

SOCRATES apud Stob.

‡ Gratum est, quod patriæ civem populoque dedisti,
Si facis ut patriæ sit idoneus —

Plurimum enim intererit quibus artibus et quibus
hunc Tu (i. e. PATER)

Moribus instituas.

We thank you for giving your country a new member of it, provided you make him a useful member; for it will make a great difference by what qualifications, and what manners you, the father, form him.

JUVENAL.

It is often too true, that gaudemus, si quid (liberi) licentius dixerint; risu et osculo excipimus verba ingenuis indigna:—nos docuimus, ex nobis audiêrunt. *We are pleased if our children talk a little licentiously. We receive them with smiles and*

kisses, if they bring out some low and vulgar expression: — We teach them all these things; they have heard them from ourselves. QUINTILIAN.

But,

Nil dictu fœdum visuque hæc limina tangat,

Intra quæ puer est. —

Let nothing disgraceful to be seen or spoken of, come near the threshold within which is a boy. JUV.

Though it is not possible, in this turbulent scene, to follow this Christian precept of the Pagan poet literally and strictly; though vice will obtrude itself on the attention, yet less of it will be seen, if care is taken, than if it is not.

The following is Seneca's rule for the management of the scholar in his holidays:

Dabimus aliquod laximentum, Desides verò esse non sinemus et procul a contactu deliciarum retinebimus . . . Quo plus indulgetur FILIIS UNICIS EO CORRUPTIOR ILLIS ANIMUS EST . . . Offensas patienter ille non feret, CUI NIHIL UNQUAM NEGATUM, CUI LACHRYMAS SEMPER MATER ABSTERSIT, CUI SATISFACTUM EST DE PÆDAGOGO. *We will allow them some relaxation, but will restrain them from idleness and voluptuousness, &c.*

Many of the following remarks of Dr. Newton, Principal of Hertford College, are worthy the attention of parents, both when they send sons to the university, and when they place them at schools. The ideas are such as may be useful in regulating the opinions of parents, masters, and scholars; from the want of a right understanding between all these parties, the objects of education are often lost, and much uneasiness occasioned.

§ 1. Though I refuse not to be thankful to any parent for the honour of his good opinion, yet before I abound in thankfulness, I beg leave to understand

derstand what is the value of the benefit I receive from him. I beg leave to wait a while, in order to see with what parts and abilities the young man is sent unto me; and likewise to observe of what temper he is, of what diligence, of what sobriety, of what modesty; and, in general, whether he gives me comfort in his education, or trouble. If trouble, what becomes of the supposed obligation? trouble is not a benefit; and if comfort, it is so very precarious that it may soon be over-valued. Solon thought it could not properly be said of any one, that he was a happy man till he had reached the end of his life; and I have seen such surprising turns in the behaviour of young men of the most promising hopes, in the course of their education, that I know not how to possess the comfort they at any time give me, but with great distrust of its continuance; nor can think it solid and sincere till they have finished their education, and left the society.

The bare entering a son in a society, with a prospect of his reaping from thence a benefit at least equal to, if not exceeding the consideration allowed for it, seems not, then, to confer so great an obligation upon the governor thereof, as that he should be esteemed ungrateful, if, afterwards, he do not willingly suffer the discipline of his house to be eluded at the pleasure of parents managed by their children.

§ 2. It may perhaps be said, that, if no scholars should apply to be admitted into a house of learning set apart for education, the governors and tutors of it would have a profession without employment, and consequently without profit: but it may be replied, that, if they are fit to be governors and tutors, they are fit for something else; and if their time be not employed in the education of youth,

youth, they may direct their studies another way as much to their advantage; and, considering the discouragements they meet with, more to their satisfaction.

But were the putting young scholars under their care, as necessary to their subsistence as it is thought to be, yet can this be esteemed to confer no other sort of obligation than doth the recommendation of a chapman to an artificer; with this circumstance of disadvantage to governors and tutors, that the mechanic is sure to have the value of his art, and of his pains: and, yet, even in this case, the purchaser of the ware, if he hath been honestly dealt with, having altogether as much need to buy as the other hath to sell, doth not think he hath conferred a greater obligation than he hath received.

§ 3. **** I expect, if the father had preferred my society to any other, he would have desired his son should have been admitted into it; and since he did not prefer it, I thought it would not become me to prefer it. Nor shall I ever desire that any scholar should be a member of my society who doth not himself desire it, or whose parents do not desire it for him.

§ 4. I profess, as often as I think of these things, which I do every day, and almost every hour of each day of my life, I am astonished, that any teacher of Philosophy should himself be so unlearned, as not to know that wisdom is of such transcendent modesty and beauty, and so capable of giving extreme delight to the happy possessor of her, that she is full worthy to be desired with impatience, and sought after with care, and courted with assiduity, and caressed with endearment, and ought not to solicit admirers, nor to obtrude herself upon them, left by

persons of discernment she be despised for her forwardness, her affectation, and her vanity.

It is enough that the governors of philosophical schools be willing to try, whether they can, with their utmost skill and application, moderate and direct the passions of young men, and form them to virtue: a task of no mean importance, of no inconsiderable difficulty; and always attended, as with great uncertainty, so with great solicitude about the event: in which, if they succeed, they oblige infinitely; and, if they do not, they cannot, sure, have contracted any great obligations for the good offices that are done them, in sending such scholars to them as shall have disturbed their tranquillity.

§ 5. To ask, and solicit, and importune a parent for these favours, is what a modest man cannot do; for it is to say of himself that he instructs in the best manner. It is what a prudent man dares not do; for it is to engage for the sobriety and improvement which no man living can warrant. It is what a man of proper talents needs not do, for his qualifications will solicit for him. It is what a man who knows he hath proper talents will not condescend to do, for it is to render his abilities suspected, and to make a profession, which, in itself, is of the greatest dignity, of the lowest consideration, and of the cheapest value. Did Socrates ever ask any mortal to send him scholars? If any thing had ever escaped out of those venerable lips that was capable of being so interpreted, he would have been confounded at the prostitution of his wisdom.

§ 6. There are indeed good offices which a parent may do for governors of societies, in a proper care of his son, before he sends him to the university, and in a proper conduct towards him afterwards.

wards. But these, being at once the parent's interest and duty, are not to be imputed as obligations to governors of societies. However, since these have a natural tendency to make the business of education easy, pleasant, and successful, those who are engaged in that employment, will be always thankful for them. But as these good offices may be repaid by the instructors of youth in their subsequent care of the scholars committed to their charge, so if they are repaid, let them have the satisfaction to think they are not still in debt.

§ 7. There is nothing in which men are more likely to err than in the estimate they make of mutual benefits. I beg leave, therefore, to embrace the opportunity that is given me to declare, what it is I expect from parents, which if they do not perform, the less, I hope, they will demand of me; and the less forward they will be to accuse the place of education. And what it is they are entitled to from me; which the less I regard, the more I shall deserve reproach.

Whoever intends me the favour of educating his son, I expect, that he should have impressed upon his tender mind early notions of justice and honour; have encouraged an openness and frankness of behaviour; have shewn an example of sobriety, devotion, and good order in his own family; and have so far concealed his affection as to have preserved his authority.

§ 8. When the parent hath actually sent his son to be educated by me, I expect he should be well aware, that we are both embarked in the same design, and aim at the same end, the education of his son; in which, as I can have no interest equal to his, so neither separate from his. I expect that, for the promoting this design, and for the obtaining
this

this end, he should be ready to do me all the good offices of a wise, affectionate, and faithful ally. I expect that, in all doubtful matters, he should advise with me; and that, in all cases deserving and wanting his assistance, he should cheer me with his countenance, and strengthen me with his authority. Particularly, if he hath been so prudent as earnestly to desire of me, "That his son may submit to the rules of the place of his education equally with the meanest member of the community; that he may live soberly, virtuously, frugally, studiously:" and I, accordingly, being affected with the parent's concern, and sensible of the trust reposed in me, pursue his instructions with fidelity; and possibly, thereby, incur the displeasure of the youth, and expose myself to the obloquy of his idle associates, who have leisure to find fault with my diligence, and dissingenuity to misrepresent it, and malevolence to disparage it, and activity to hinder any good effects of it; I expect, that, under these difficulties, which the conscience of my duty, and my zeal for his service have brought upon me, he should not have so little honour as to desert me, much less to revolt from me to the opposite side, and to betray me, and fight against me: but that he should be attached so much the closer to me, by how much the more he finds me in distress that needs his help; and in distress for his sake, that gives me a perfect title to it. I expect, that, if he receive any complaints from his son, they may be imparted to me. There may be reason for those complaints, and then I shall have opportunity to do his son justice. There may be no reason for them, and then, to do myself justice. And lastly, if there should happen to be a disorder in the society, or any thing should be reported of its discipline tending to lessen either the reputation or interest of the house, or of the governors or tutors

thereof, which, at first hearing, may surprise him; I expect, that, whilst he desires his son may be taught to be a philosopher, he should not himself be such a plebeian as to be carried away by a first appearance: but that he should desire an account of facts from me; and communicate to me what different representations of the said facts he receives from others; and that, if the same be not well supported, he should be ready to assist me to reduce that into order which is out of order; and be a good deal guided by me in the application of such his assistance.

§ 9. For myself, from the moment a parent hath entered his son in my society, as I cannot but think he hath thereby given me a proof of his entire confidence in me, so hath he merited of me that I should not abuse it. I must therefore now look upon the son as one of my family; I must consider, that I am in the place of his father; that the same folly, and idleness, and ill manners, and intemperance which a wise father would dislike, I must dislike; that the good education of the youth is of so great consequence, that not only his own welfare depends upon it, but the happiness also of multitudes is interested in it; that if the principles of religion and virtue, sobriety, honour, and justice be well impressed upon him, the influence of them will not only reach his father and mother, and brothers and sisters; but descend also to his wife and children, to his friends and acquaintance, to his servants and dependants; and be diffused and distributed into all his contracts and promises, his trusts and engagements. I must further consider, that what is of this consequence is by me undertaken; and for such a reward as I have thought fit to accept; that hereby I profess to have leisure, inclination, and ability to perform what the parent expects;

expects; that hereby others, however well disposed or qualified to instruct, are by me excluded from taking the charge of this youth upon them; that if I neglect him, I do him an injury which I can never repair; that not only the expence of a liberal education is lost (a burthen of itself insupportable to many parents); but the time is lost, and the man is lost. And I become answerable to God, and to the world, for all the irregularities of his future life, which might have been prevented by a better care.

Now, if agreeably to these considerations, I shall have discharged my duty faithfully and conscientiously towards him, whatever obligation I may seem to lie under to the father, for having had so good an opinion of the society as to enter his son a member of it, I shall think myself to have fully satisfied this obligation, even though the young man should not have received benefit equal to the pains I had taken to improve him.

§ 10. Possibly a parent may expect from me, that, as often as he enquires after his son's deportment, I should be very particular, and acquaint him with all that I know, whether bad, or good. The good he shall be sure to hear the first opportunity: the bad when I shall think it convenient. What I can correct myself, I am not willing the father should ever know. As I may be too lavish in my praise of the scholar's first behaviour, and make a parent too secure, and, if the future conduct be not agreeable to the present, heighten his disappointment; so may I be too forward in my dispraise of it, and make a parent uneasy where all that was wanting to be done, might have been done without his help. Unwelcome things must be sometimes told; and a father must be rather grieved than deceived in a matter of so great importance.

But, is there any time of life wherein an affectionate parent is without anxiety? and shall I be at once so ill-natured and impertinent as to afflict him unnecessarily? Provided I am not too long trying to rectify what is amiss in the scholar, it is better I should try without the paternal aid. For, if I succeed, I shall not have exposed him. The character which was threatened with danger, having narrowly escaped, and being yet unhurt, may help to shew him the value of it, and make him studious to preserve it. Possibly he may love me the more; for that I had him in my power, and there was room for complaint, and yet I was tender of him. This affection in the scholar, may be made use of by the governor to many excellent purposes; and, in good natures, with better effect, than what repeated admonitions and punishments would have produced without it. The son, not conscious of having offended the father, will meet him more cheerfully, and, believing the father to have a good opinion of him, will converse with him more freely; and a thing, too uncommon but very desirable, may come to pass, there may be a friendship between them. Besides, there are many faults in young men, which, though it be proper for a governor not to overlook them, are yet too little to be represented to a parent; and, when complained of by a governor, begin to have the appearance of being greater than they really are. Besides, I do not know the tempers of all fathers. Some have too great lenity; and here, when the irregularity or neglect hath been complained of, and forgiven, or not resented properly, the son is out of his pain; he hath nothing further to fear; he will go on just as he did before; he hath found out that his father cannot be angry with him. On the other hand, some parents have too great asperity; and here, more mischief may officiously and indiscreetly

creetly be done in a moment, than an age of after-extenuation of the fault, and remonstrance against the paternal severity, can repair. In the former case, it is better the father should not contend, than not conquer. He had better leave his son to his governor, whose polity can never suffer him to be defeated, and who, if he will be equal, and keep up to, and within the rules of his society, will always have it in his power to be invincible. In the latter, the son knows best what he has to fear; and what he is very much afraid of he must take care to avoid, by letting other methods prevail. For, if they do not, this, after fair trial, and before ill habits are got, is then to be made use of, let what will be the consequence, if a governor will be either faithful to the trust reposed in him by the father; or careful of the society he governs, which will always suffer from the conversation and example of an idle or vicious member, who shall be seen to have any rest in it without a quick reformation.

§ 11. With regard to the behaviour of young men, allowances must be made for their warmth of temper, brisk and enterprizing spirit, inadvertence, inexperience. But then, as they are capable of advice, and stand in need of it; and, that they may the better receive it, are put under governors and tutors, whose years enable them, and whose stations require them to give it; and who are intrusted with authority to enforce it; so will it be expected, and insisted upon, that young men should hearken to it, and regulate their conduct by it. The most conceited young men living, do not, surely, think themselves altogether so wise now, as they shall be twenty years hence; and probably may not judge amiss, if they should do their governor the honour, since he is twenty years older, to think him also somewhat wiser.

§ 12. With regard to the improvements of young men, allowances must be made likewise, on account of the difference of their natural parts, and of the different degrees of school learning with which they come to the University. But then, as diligence is in every man's power, so their utmost diligence will be required of them. With this a governor will be contented, though the effects of it be but mean. Mean performances, if these are the best they can produce, must have a value put upon them above their proper value; and a modest, innocent, and diligent youth (which is a lovely creature) is entitled to the best interpretations of every thing he can say or do.

§ 13. But, if young scholars will trifle away all their time, and lose the opportunities of improvement which will never return to them; if they will constantly impose crude, and perfunctory exercises upon their governor, to whom, perhaps, it may be often painful to read the best they can do; if he finds they are not at all in earnest in applying themselves to the business of the place, but consider only how, by affected and unnecessary occasions of absence, to evade it; if, instead of letting him have any agreeable fruit of the pains he takes with them, or of the advice he gives to them, they bring difficulties upon him; if, instead of submission to the rules of the society they are members of, and to the methods of institution in it, there be perverseness, and obstinacy, and impudence, and cavil, and combination, than which, as there is nothing more disagreeing with the nature and design of government, so is there nothing more loathsome to a governor. I am of opinion, that he who conceals these things so every way injurious to the young men intrusted to his care, is not good-natured, which he may think he is,

is, nor ought he ever to be so esteemed: unless it be a proof of his good nature, that he is unfaithful to his trust; indolent in the ruin of his scholar; insensible of a tender parent's concern; unmindful of the honour of the place of education; disinterested in the service of his country; indifferent in the cause of virtue.

§ 14. Again, parents of a better rank or fortune may possibly expect, that their children should meet with a degree of respect from their governor exceeding that which is usually shewn to scholars of inferior condition. Or, if such parents should not universally require this (for parents differ), yet the young gentlemen themselves will soon be instructed to demand it; and to think they are well intitled to it by the merit of their great condescension in becoming members of, and consequently ornaments to the society.

For my own part, I readily agree with them thus far, that, whoever is an ornament to any society, he hath, on this very account, an undoubted right to a particular regard from the governor of it: but, I fear, we are not perfectly agreed what it is to be an ornament to a Society.

To wear fine cloaths is not to be an ornament to a Society. An unity, and simplicity of dress, of materials, if not grave, certainly not gay, is more genteel, more manly, more suited to the studious life, more expressive of a mind intent upon learning, and inquisitive after knowledge, and of a contempt of what the effeminate and illiterate are wont to admire. There are, it may be, times and places, wherein, if one be not too much pleased with fine cloaths, one may be allowed to be fine without censure. But finery amongst scholars, in a scholar, and whilst he is professedly in pursuit of those improvements which adorn the mind, is, even in a
person

person of fortune, an impropriety, if not an absurdity. So that this sort of merit, if it entitle him to any respect from his mercer who clothes him with it, or from his valet who strips him of it, cannot entitle him to any from his governor.

Neither is it to be an ornament to a Society to spend a great deal of money in it in costly treats and entertainments. For frugality, which is sober and temperate, which avoids as well careless and unnecessary, as vicious and vain expences, that there may be always wherewith to be just, and good, and beneficent; that there may be no distress, nor temptation to do mean or wicked things through necessity, is one great part of a liberal education. All our academical institutions have this view; they all tend this way. A plainness of diet made acceptable by evening sobriety and early rising, and this in a moderate portion at stated times, is the universal rule of this place: and is of singular use, whether it be considered, as a help to the contemplation of the studious; or as a preservative of health to the sedentary; or as a guard to the innocence of young men whose passions are pressing with force upon them. For any young gentleman, therefore, to dissipate a great deal of money in so needless, so improper, so culpable an expence, because he is rich enough to afford it, or vain enough to affect it; and thereby, to introduce into these places of education a reluctance to comply with the frugal methods of life here proposed and required; a nicety and elegance in eating and drinking; dispositions to luxury and idleness, and the natural consequences thereof, is not to adorn a Society, but to debauch it; is to hinder any body else from being an ornament to it; and the way to entitle himself, not to his governor's esteem, but to his very great displeasure.

To adorn a Society is to live agreeably to the rules of it; to study its peace, and interest, and reputation; to set such a pattern of sober life, and of strict regard to religious and moral duties, as to excite a general imitation; and to carry away such improvements from it, as cannot fail to reflect glory back upon it. I have read in much admired authors, that virtue is the only nobility; and from thence infer, that a youth of the highest quality is no ornament to any Society without virtue. If he departs from the virtues of his ancestors, it will be said of him without scruple, that he is not an ornament to his family: nay, perhaps, that he is so far at least a dishonour to it, as he makes it doubtful, whether they had ever given him any useful instruction, or set him any fine example. If he suits not his behaviour to the institutions of his governor, how is he an ornament to his Society? May he not rather be said to bring a discredit upon it, as he makes it uncertain, whether, since the abilities and care of governors and tutors produce not the desired fruit, any skill or industry was employed in his education?

But is there not a particular respect due to persons of quality and fortune as such? I readily agree there is; and acknowledge, that their superior birth, or estate, the one being a presumption of better manners, the other a power to do greater good, doth entitle them to a different respect from that vouchsafed to others of lower condition, and meaner circumstances: but again, I fear, we are not agreed wherein this respect is to consist.

The greatest respect that a governor can shew to persons of distinction, is, to help them to preserve their character. This will best be done, by shewing them, that their superior condition, which may seem in vulgar estimate to give them greater licence, doth indeed lay a greater restraint upon them;

them; that their high situation renders their behaviour more conspicuous, and obliges them to be more careful of it; that more eyes will be upon them to observe what they do; that what they shall be observed to do, whether good or ill, will come recommended to great numbers by their example; that they have it therefore a good deal in their power to make the world better or worse, as they shall be disposed to behave themselves; that, as it is their privilege to have an extensive influence, so is it their duty to use it for the benefit of mankind, and for the glory of God; and, besides all this, that envy will be very inquisitive to know, whether the station or wealth they possess, be equalled by the desert of the possessors: that, therefore, if they would be respected by others, they must revere themselves, stand in awe of themselves, and be careful not to do any thing unworthy of themselves.

A governor will further shew his greater respect to persons of superior rank, by allowing them more of his conversation, if he perceives it to be agreeable to them; by receiving them in a more free and open manner, than others of inferior condition will interpret properly, or make a right use of; by addressing himself to them in terms most likely to affect generous natures, till he finds he makes no impression upon them this way; and, so far as will consist with that share of vigilance which is due to every member of his Society, by being as much more watchful over their conduct, as they seem thereto entitled, by the greater consideration allowed by their parents for the care of them; and the greater importance it is of to the world, whether they do well, or miscarry.

But a governor, who, as a Philosopher, desires nothing that is superfluous; and who, as a divine, knows for certain, that no earth'y thing is of any value

value compared either with the pleasure, or with the reward of virtue; will not be so base, as, in conjunction with grooms, and footmen, and nurses, and refugee tutors, to shew his respect to them by admiring their fortune, or their birth, and thereby corrupting their minds with false notions of greatness; or by flattering them in their follies or their vices; or by suiting himself to their irregular appetites. He will rather shew the great regard he hath for them, by being solicitous to implant in them humility, tenderness, love of justice, modesty, fidelity, magnanimity, qualities ever attended with the affection and esteem of mankind; by endeavouring to restrain, and moderate, and direct their passions, interwoven as they are with their constitution by the Author of nature for very excellent purposes; and by keeping their eye perpetually and immoveably fixed upon their mortality. Worthy of so great a prince was that order of Philip king of Macedon, that a *memento mori* should be presented to him every morning, lest, in the midst of his height and grandeur and affluence, and prosperity, which might discourage other monitors, he should forget that he must die; and lest, in any part of the day after, he should be transported to say or do any thing which could not become a man that must die.

As a governor will not therefore shew his respect to them by flattery which will expose them; nor by fearing to give them faithful advice, lest he should offend them; as if it was the great man's privilege not to have one true friend in the world; so neither will he do it by partiality. Where, therefore, the rule is general, he will expect a general obedience to it. He will neither be so intimidated by their quality, nor so astonished at their wealth, as to have any doubt upon him, whether, when they have adventured to commit the same fault with others, they

they shall suffer the same penalty, having equally subjected themselves to the same law.

If there are gentlemen who dislike the law of their own country, they may live under that of France or Italy, or Spain: but under whatsoever law they shall choose to live, to that they must submit. If they dislike the statutes of any particular society or school, they will best please themselves in becoming members of that society whose rules they prefer. But still of whatsoever society, governed by rules which are general, they think fit to become members, to those rules they must conform. If it be reasonable to exempt them from the penalties to which others are subject, it will be reasonable also that there should be a law to exempt them. In the mean time, as where the law of their country makes no difference between persons, the interpreter of it doth not think himself at liberty to make any, so, where the statutes of a society equally regard all the members of the community, the governor of it will be obliged so to regard them. Partiality in a governor weakens that reverence that is due to his person, and consequently that awe and influence he should have upon his society. Partiality in a governor is an evil lesson to the governed: teaches them, in their turn, to obey those passions, which it is the design of a liberal education to subdue; teaches them to prefer what their unaccountable love or hatred, what their unreasonable hopes or fears shall suggest, to what their unbiaſſed judgment doth approve; teaches them a wrong use of power, which, when it shall hereafter be intrusted with them to protect, they will employ to enslave; takes away from them the sight of their equality in those respects in which all men are equal; confounds the distinctions between good and evil, and flatters them that what is a fault in another, when not taken notice of in them-

4

selves,

selves, is not a fault in themselves. By this means, they will be untaught, in the very place of their education, those right notions of themselves and others, which they had in a good measure learnt before they came to it. Nor will they always be so happy as to get off clear with this load of undue preference. The station of a favourite is invidious. He stands in a very slippery place. The disfavoured person is disinclined to him, and will be glad to see him in those bad circumstances in which his governor shall be ashamed not to animadvert upon him; and perhaps will contribute to involve both him and his governor in difficulties, out of which they will not easily extricate themselves; and there will always be parties and enmities in the society, whose improvements, as well as whose happiness, must depend on the peace of it. A governor, therefore, in the execution of the statutes, can neither prudently, nor justly make any difference between those who are styled gentlemen commoners, and those who are called simply commoners, who are not unfrequently of the same family with those of the superior order, very often of as good, and sometimes of better. A gentleman commoner hath a soul to be saved as well as a servitor, and is under the same obligations to religion and virtue. A gentleman commoner owes a duty to his country, and hath no more title to be useless to it, than any other person to whom he would shift off the diligence and the qualifications to serve it. Nor can a meaner thought ever enter the heart of any man, than that the only occasion of study and improvement in arts and sciences is indigence; and that, for himself, he hath estate enough to live upon, without any aid from learned acquisitions. Unhappy youth! little does he think, how much wisdom is necessary to propriety of conduct in an ample fortune.

Disparity

Disparity of family or fortune was not regarded at school, nor will it be taken notice of when young men shall have left the university. Where the law is equally binding to all, and for the same reasons, it must be equally observed by all. Obedience to the laws is a debt that every one owes to society. And great men's sons must here be taught loyalty to their Prince, by submission to inferior governors, as well as the children of meaner parents. In the army it is not uncommon for persons of noble extraction to serve under a general of inferior birth: and if any young gentleman of the highest quality were to do me the honour to adorn this humble Society, destined, as it is, chiefly to the education of youth for the sacred profession, I should expect from him a compliance with the local rules, and a behaviour towards me that was fit to be shewn to a governor. And, I hope, the knowledge of what is due to my station, would not make me forget my duty to him in any other place.

Dr. NEWTON.

SECTION XXXIV.

ON LENITY AND SEVERITY OF DISCIPLINE.

Nec domus nec respub. stare potest, si in ea nec rectè factis præmia extent ulla, nec supplicia peccatis. *Neither can a private family nor a state subsist, if no rewards are held out in it for good conduct, nor penalties for offences.* CIC.

HUMANITY is shocked at the degree of severity which has been often used in schools. An infant has suffered more under a severe master *, than a culprit under the rigour of

* The following passage from Erasmus gives an idea of the old severity. The persons alluded to are supposed to be Dean Colet and the two masters of St. Paul's school, Lilly and Rytwise, who were remarkable for sanguinary discipline.

Novi theologum quendam, et quidem domesticè, maximi nominis, cujus animo nulla crudelitas satisfaciebat in discipulos, quum magistros haberet strenuè plagosos. Id existimabat unicè et ad dejiiciendam ingeniorum ferociam, et ad edomandam ætatis lasciviam pertinere.

Nunquam agitabat convivium apud gregem suum, nisi quemadmodum comœdiæ exeunt in lætam catastrophem, ita post cibum sumptum, unus aut alter protaheretur virgis lacerandus; et interim sæviebat et in immeritos, nimirum ut assuecerent plagis.

Ipse

of the law for offences against the community. Compassion alone must excite all who are not destitute of feeling, to interpose in the protection of defenceless childhood. But reason also informs us, that extreme rigour is not only to be reprobated for its cruelty, but likewise for its inutility in promoting the purposes of education, and its ill effects on the puerile disposition. The heart is injured by it in a degree not to be compensated by any improvement of the understanding, even if it were found to contribute to improvement.

In all desperate cases, such as natural stupidity, or habitual depravity, it were happy if masters could be disinterested, or parents impartial enough, to lay aside all thoughts of

Ipse quondam adfuit proximus quum a prandio ex more, puerum evocarat, annos natum, ut opinor, decem. Recens autem a matre venerat in eum gregem. Præfatus est, illi matrem esse cum primipiam sceminam, ab eâ sibi puerum studiosè commendatum: mox ut haberet occasionem cædendi, cæpit obicere, nescio quid ferociæ, quum nihil minus præ se ferret puer, et innuit illi cui collegii præfecturam commiserat (huic ex re satelles erat cognomen), ut cæderet. Ille protinus dejectum puerum ita cæcidit, quasi sacrilegium commisisset. Theologus semel atque iterum interpellavit, satis est, satis est. At carnifex ille, fervore surdus, peregit suam carnificinam pene usque ad pueri syncopen. Mox theologus versus ad nos, nihil commoverit, inquit, sed erat humiliandus, nam hoc verbo est usus. Quis unquam ad eum modum erudit Mancipium, imo quis asinum?

ERASMUS de Puer. Inst.

farther

farther instruction, and to destine their charge to some occupation which requires little or no preparatory discipline. The difficulty consists in determining the exact time at which the trial shall be concluded. And this is a difficulty not easily overcome; for parental fondness will not easily be led to despair of a son's abilities, and it is, it must be owned, a painful task, to convince a parent of so melancholy a truth. In such a circumstance, the master will at least act a merciful part, to let the boy proceed unmolested as well as he can, and not correct him for involuntary omission, and for natural defects. He will then comply with the rule prescribed by common sense and justice, to do no harm where he can do no good*.

Parents have sometimes so far overcome their feelings, by their desire of promoting what they judged the welfare of their children, as to require severity. It is an unreasonable demand upon a man of liberal education, whose disposition has been softened by the studies of huma-

* *Mali præceptores, qui discipulos libentiùs verberant quàm docent. They are bad masters who bad rather beat than teach their scholars.*

MORUS.

Tunè in eo loco, quem Græci ab otio, scholam, Latini a voluptate, ludum appellandum censuerunt, plusquam Phalaridis tyrannidem exerces?

ERASMUS.

Effice ut merito te amet grex tuus: ut miretur primum studia: deinde te quoque, studiorum gratia: postremo, utrumque studiorum causâ.

Idem.

nity.

nity. No emolument can recompense him for that degradation which he must endure by accustoming himself to inflict sufferings on a fellow-creature at that tender age, which cannot possibly deserve extreme rigour.

The scriptural remark, indeed, that he that spareth the rod spoileth the child, comes from too high authority to be controverted. He that spareth a moderate use of the rod on proper occasions, indisputably does an injury to the delinquent; because he encourages, by impunity, the repetition of his crime. But this passage, like most others, has been misapplied, and more evil has resulted from the too liberal, than from the too sparing, use of the rod.

Human nature is, however, at every stage of life, prone to evil; particularly prone at a time when to inherent corruption are added, imbecility of understanding, and want of experience *. Idleness is also difficult to be avoided at an age, when the effects of exertion are unknown, or too remote to affect the mind †. A very young

* *Cereus in vitium flecti.*

Yielding, as wax, to vice.

HOR.

Cito nequitia subrepat; virtus difficilis inventu est, rectorem, ducemque desiderat. Etiam sine magistro vitia discuntur. Wickedness soon insinuates itself; Virtue is difficult to be found; it requires a director and guide. Vices are learned without any instructor.

SEN.

† *Id imprimis cavere oportebit, ne quæ studia amare nondum potest, oderit. This, in the first place, you must take care of—that he may not hate those studies which he cannot yet love.*

QUINTILIAN.

boy

boy is commanded to commit a certain portion of his grammar to memory. The task he finds painful. Enticements to neglect surround him; and the benefit to be received by performing the task is distant, and of a nature which he cannot comprehend. Dispositions the most amiable, and the most likely to succeed in literature *, are perhaps, at the boyish period of life, under the strongest temptations to idleness, and its consequence, improper behaviour. To suffer a fertile soil to be over-run with weeds, or

* Such dispositions are, however, thus finely described by the poet Vida.

Contra autem vanum multi effundere laborem
 Quos frustra excoluisse solum male pinguis arenæ
 Pœnituit, ventisque viam tentasse negatis
 Quod ne cui sero contingat forte docenti,
 Continuo poterit certis præsciscere signis,
 Namque puer nullis rectorum hortatibus ipse
 Sponte suâ exercetur, amatque, rogatque docentes
 Primus, inardescitque ingenti laudis amore.
 Provocat hinc socios pulchra ad certamina primus
 Exultatque animo victor, superatus amaris
 Mordetur curis, latebrasque et sola requirit,
 Infelix loca, ad æquales pudet ire, gravesque
 Vultus ferre nequit chari rectoris inultus.
 Nec lachrymis penitus caruerunt ora decoris
 Hic mihi se, divis, fatisque volentibus affert,
 Huic musæ indulgent omnes, hunc poscit Apollo
 At nullam prorsus tibi spem frustra excitat ille
 Quem non ulla movet prædulcis gloria famæ
 Et præcepta negat duras dimittere in aures
 Immemor auditi, cui turpis inertia mentem
 Dejicit, atque hebetes torpent in corpore sensus;
 Huic curam monco ne quisquam impendat inanem.

to lie uncultivated, is lamentable. What then can be done? Some method must be devised of influencing the hopes and fears; and this must be accommodated to the disposition. On a meek and tender disposition, very slight marks of displeasure or approbation will produce a powerful effect; an angry look or word will succeed better as a corrective on such an one, than stripes on the back of the audacious. On a truly ingenuous mind, praise and shame * will at all times be sufficient. On the intermediate sorts, those who are neither remarkable for tenderness of feeling, nor generosity of nature, and who constitute the common herd, and the greater part †, I with regret assert, that it will be sometimes indispensably necessary to inflict corporal punishment ‡. To inveigh against it, is no new topic. Long and constant experience has decided on its absolute necessity. Declamation on this subject, as well as on others, deserves little attention.

Yet, even on the more hardened culprits, there are a few methods which may be tried previously to the infliction of extreme severity.

* Praise them openly, reprehend them secretly.

LORD BURGHLEY.

† Οὕτως ἂν ἡγήσαιο, τοὺς μὲν χρηστὺς καὶ ποικίλους σφόδρα ὀλίγους εἶναι ἰκαίρους. τοὺς δὲ μέλας πολλοὺς. *Thus he thought that the VERY GOOD and the VERY BAD were indeed but few; but that the MIDDLE SORT were the most numerous.*

PLATO.

‡ Τὸν γὰρ κακὸν αὖ δεῖ κολᾶειν ἢ ἡ ἀμείνων, οὐ τὸν δυστυχῆ. *One ought to correct the bad that he may become better, but not the unfortunate.*

PLATO.

They

They may be confined from play on a holiday; they may be debarred a meal; they may be sent to their chamber before their companions; their pocket allowance may be retrenched; or an additional task may be assigned. The frequency of these, however, destroys their effect; and, in many cases, it is not possible to avoid the use of the rod *. Capital crimes †, such as immoral actions, which, from the early depravity of the human heart, often abound in schools, must meet with a capital punishment. The greatest degree of terror and disgrace attends it, when inflicted with a few concomitant formalities, which sometimes operate when the pain would be disregarded. After all, they who are conversant with boys, know that there sometimes arise individuals so hardened by nature or habit, that they can bear every pain with alacrity, and glory in their shame. For such spirits, a sealife opens the only refuge.

Lenity, however amiable its motive, when ill-judged ‡ and excessive, is in effect cruelty. It is

* *Quo sapius monuerit, hoc rarius castigabit. The oftener the master admonishes, the less frequently he will chastise.*

QUINTILIAN.

But this is not universally true; for frequent reproofs lose their efficacy by their frequency.

† *Præceptor nec habeat vitia, nec ferat. Let the master neither have vices, nor bear them.*

QUINTILIAN.

‡ *Impunitas peccandi maxima illecebra. Impunity is the greatest inticement to the commission of offences.*

CIC.

is easy to enlarge in its praise, and almost any thing advanced in recommendation of it will find

“ And it were to be wished, I confess, that the constitution of man’s nature were such, that this might be done only by the mild addresses of reason, and the gentle arts of persuasion; and that the studies of humanity might be carried on only by the ways of humanity; but, unless youth were all made up of goodness and ingenuity, this is a felicity not to be hoped for. And therefore it is certain, that in some cases, and with some natures, austerity must be used; there being too frequently such a mixture in the composition of youth, that while the man is to be instructed, there is something of the brute also to be chastised.

“ But how to do this discreetly, and to the benefit of him, who is so unhappy as to need it, requires, in my poor opinion, a greater skill, judgment, and experience, than the world generally imagines, and than, I am sure, most masters of schools can truly pretend to be masters of. I mean those *plagosi orbilii*, those executioners, rather than instructors of youth; persons fitter to lay about them in a coach, or cart, or to discipline boys before a Spartan altar, or rather upon it, than to have any thing to do in a Christian school. I would give those pedagogical Jehu’s, those furious school-drivers, the same advice, which the poet says, Phœbus gave his son Phaeton (just such another driver as themselves) that he should *parcere stimulis* (the stimulus in driving being of the same use formerly that the lash is now). Stripes and blows are the last and basest remedy, and scarce ever fit to be used, but upon such as carry their brains in their backs; and have souls so dull and stupid, as to serve for little else but to keep their bodies from putrefaction.

“ Nevertheless

find an attentive audience. But when speculation is reduced to practice, the sober decisions
of

“ Nevertheless, since (as I have shewn) there are some cases and tempers, which make these boisterous applications necessary; give me leave, for once, to step out of my profession so far (though still keeping strictly within my subject), as to lay before the educators of youth, these few following considerations, for I shall not, in modesty, call them instructions.

1. “ As first, Let them remember that excellent and never to be forgotten advice, That boys will be men; and that the memory of all base usage will sink so deep into, and grow up so inseparably with them, that it will not be so much as in their own power ever to forget it. For though indeed school-masters are a sort of kings, yet they cannot always pass such acts of oblivion, as shall operate upon their scholars, or perhaps (in all things) indemnify themselves.

2. “ Where they find a youth of spirit, let them endeavour to govern that spirit, without extinguishing it; to bend it, without breaking it; for when it comes once to be extinguished and broken, and lost, it is not in the power or art of man to recover it: and then (believe it) no knowledge of nouns and pronouns, syntaxis, and prosodia, can ever compensate or make amends for such a loss. The French, they say, are extremely happy at this, who will instruct a youth of spirit to a decent boldness, tempered with a due modesty; which two qualities in conjunction, do above all others, fit a man both for business and address. But, for want of this art, some schools have ruined more good wits, than they have improved; and even those which they have sent away with some tolerable improvement,

of experience must supersede the flourishes of fanciful declamation. Artificial rhetoric may adorn

ment, like men escaped from a shipwreck, carry off only the remainder of those natural advantages, which in much greater plenty they first brought with them.

3. "Let not the chastisement of the body be managed so, as to make a wound, which shall rankle and fester in the very soul. That is, let not children, whom nature itself would bear up by an innate, generous principle of emulation, be exposed, cowed, and depressed with scoffs and contumelies (founded perhaps upon the master's own guilt) to the scorn and contempt of their equals and emulators. For this is, instead of rods, to chastise them with scorpions; and is the most direct way to stupify and besot, and make them utterly regardless of themselves, and of all that is praiseworthy; besides that it will be sure to leave in their minds such inward regrets, as are never to be qualified or worn off. It is very indecent for a master to jest or play with his scholars; but not only indecent, but very dangerous too, in such a way to play upon them.

4. "And lastly, Let it appear in all acts of penal animadversion, that the person is loved while the fault is punished; nay, that one is punished only out of love to the other. And (believe it) there is hardly any one so much a child but has sagacity enough to perceive this. Let not melancholy fumes and spites, and secret animosities pass for discipline. Let the master be as angry for the boy's fault as reason will allow him; but let not the boy be in fault, only because the master has a mind to be angry. In a word, let not the master have the spleen, and the scholars be troubled with it.

adorn any quality, and recommend any conduct; but nothing is permanently advantageous, or can be confidently relied on, which has not the sanction of the mother of Wisdom, Experience. Some degree of severity is, and has ever been, adopted in our best seminaries; and bodily punishment is appointed by the statutes even of our universities, though, indeed, never inflicted in the present age. Milton is said to have been one of the last who underwent an academical flagellation. So generous a spirit as was his, it may be presumed, could not have deserved it; and indeed the kind of discipline is highly improper in the universities. But in schools, the general practice, as well as reason, may justify it; for it cannot be supposed, that all the masters who have presided in our public schools, have been injudicious or inhumane.

The infliction of punishment requires great judgment, and great command of temper; judgment to proportion the degree of severity to the degree of mental feeling, or want of it; and

it. But above all, let not the sins, or faults, or wants of the parents be punished upon the children; for that is a prerogative which God has reserved to himself.

“These things I thought fit to remark, about the education and educators of youth in general; not that I have any thoughts or desires of invading their province, but possibly a stander-by may sometimes look as far into the game, as he who plays it, and perhaps with no less judgment, because with much less concern.”

Dr. SOUTH.

D 4

command

command of temper, that the cool result of the dictates of justice may not appear the effect of anger and revenge *. Not to be able to command passion, is to set a bad example to the scholars, and to lessen authority, by shewing weakness; for it is great weakness in an instructor to be often carried away by the impulse of anger †. He who does not check his rage, will

* In emendando ne acerbus, &c. Quidam sic objurant quasi oderint. *One must not be bitter in correcting, &c. some reprimand as if they hated the boy.* QUINTILIAN.

The master, in my opinion, should act with the coolness and steadiness of the laws, which inflict punishment on crimes, without attending to persons.

But Dr. Priestley thinks it should appear to be the effect of anger; and he gives ingenious reasons. See his Observations on Education.

† I would punish you as you deserve, said Seneca, to his slave, if I were not in a passion.

Lord Kaims, like every other humane man, disapproves of the severity of school punishments. But I am not sure that the following censure is quite just:

“To dwell upon these instances,” says he, “would be irksome. I confine myself to one, illustrious indeed, as it relates to Eaton, a school in high vogue. In that school, there stands exposed to open view the TERRIBLE block that the boys must kneel upon to receive a flogging; perhaps as often from the bad humour of the master, as from the demerit of the offender. And that the boys may never lose sight of punishment, matters are so contrived as to furnish examples once a week at

will find it grow habitual; and it will lead him to sudden acts of injustice and cruelty, of which he will immediately repent, without being able to make any adequate reparation for breaking the spirit of an innocent and injured child *.

at least, chiefly on Monday, which, in the language of the school, has obtained the illustrious appellation of the Day of Doom. Would one imagine, that a discipline so brutal should stand firm, even against the humanity of modern manners?"

* The following passage on the propriety of exacting from young persons an implicit submission to reasonable authority, seems worthy of attention.

"It is of great importance that children and young persons be accustomed to submit, without difficulty and reluctance, to proper authority; by which is meant such authority as it is for their own good, and the good of society, that they should submit to; because that habit of ready submission, and the temper of mind which accompanies it, will be of unspeakable service to them, and to every society of which they shall be members, through life. Now this can only be enforced by the parent, or tutor, absolutely insisting upon submission, without ever retracting what has once been peremptorily enjoined, and without ever remitting the penalty which has been once threatened for an offence, unless some sufficient and manifest reason intervene.

"Mankind always yield to necessity, and when their situation is properly understood by them, they do it at once, and without pain. A child that finds it absolutely impossible for him to reach

58 ON LENITY AND SEVERITY, &c.

the moon, will never stretch his hand towards it again. If he be shut up in a room, he will never think of pushing against the wall, because he never knew it give way to him; but he will go to the door, and make repeated attempts to force his way out there, because he has known the door to open. It is the same with man in every period of life."

Dr. PRIESTLEY.

SECTION XXXV.

ON THE PASSIONS AND VICES OF BOYS.

Οὐκ ἔδρα ὑπὲρ υἱοῦ αὐτῆς τοῦ ἔχοντος μάλλον σπουδάζει, ἢ ὑπὲρ υἱοῦ, αὐτοῦ, ὅπως ὡς βέλτιστον ἔσται. *I know not on what a serious and sensible man should rather employ himself than on his son, that he may be rendered as good a man as possible.* PLATO.

Quid leges sine moribus?

What signify laws without good morals? HOR.

WHOEVER has had experience among young people, will have remarked, how early, and with what violence, the vicious propensities of human nature display themselves*. To eradicate them is difficult, and perhaps impossible. But they may be restrained and weakened †, so as to be rendered less dangerous to future felicity.

There

* Most men employ the first part of their life to make the remainder miserable.

MARCHIONESS DE LAMBERT.

† Si literis non potes, at virtuti stude. Nemo non ad illam satis ingeniosus ubi non acumen quaeritur, sed voluntas. . . Majus tutiusque est virtute quàm literis clarum fieri. . . Quod si ad virtutem animi, literarum lux accesserit, tum demum consummatum quiddam atque perfectum est id quidem, si qua in rebus humanis potest esse perfectio. *If you cannot study letters, study virtue. There is nobody who is not ingenious enough to be good, for*

There are many most destructive vices of boys, against which no vigilance can sufficiently guard. All that a master can do is, to check any tendency to them when he happens to detect it, to correct all conversation and behaviour which lead to the commission of them, and to take care that the pupil is observed in retirement as closely as circumstances will allow. Some vices are so indelicate, as scarcely to admit of being mentioned *. But where there is reason to suspect any boy of being habitually guilty of such, delicacy must not prevent a superintendant from representing the consequences in colours as frightful as the imagination can conceive. This is a painful task, and requires great address in the execution. I am convinced, much misery has arisen in the world from neglecting to perform it. Difficult as it must be to a man of delicacy, yet it is certainly desirable, that while he gives moral dissuatives against vice in general, he should specify some vices, and paint in lively colours the particular ill consequences which arise from them. If virtue in itself does

it is not so much acuteness which is required as inclination. It is greater and safer to become famous for virtue than learning. But if to virtue learning shall be added, then at last arises something consummate and perfect, if there can be any perfection in human affairs.

PETRARCH.

* Quædam flagitia honestè non possum dicere.
Some crimes one can hardly speak of with decency.

CIC.

— Tot puerorum
Observare manus, &c.

JUVENAL.

no

not appear desirable, or vice detestable, yet the idea, that vice will occasion pain, distempers, imbecility, and premature old age, must have weight. Irregular and intemperate passions, indulged at a boyish age, will blast all the blossoms of the vernal season of life, and cut off all hope of future eminence. The mind will sympathize with the body, and both will be reduced to a wretched state of weakness by too early and excessive indulgences. Disease will infallibly follow vice, and blast every blossom of youth *. I dwell with earnestness on this subject, because the success of all our cares in education depends upon it. Add to this, that innocence is of greater value than learning.

The irascible passions of boys are often very violent. When they display their effects in acts of premeditated malice and revenge, they should certainly meet with correction. A judicious master will give general admonitions on the necessity of restraining the passions, and, in particu-

* *Paulatim ver id nitidum, flos ille juventæ
Disperiit, VIS ILLA ANIMI; tum squalida tabes
Artus, horrendum! miseros obduxit, et altè
Grandia turgebant fœdis abscessibus ossa.
Ulcera, proh divûm pietatem! informia pulchros
Pascebant oculos, et diæ lucis amorem,
Pascebantque acri corrosas vulnere nares. . . .
Illum alpes vicinæ, illum vaga flumina flêrunt;
Illum omnes Ollique deæ, Eridanique puellæ
Fleverunt, nemorumque deæ rurisque puellæ
Sabinusque alto gemitum lacus edidit amne.*

FRACAST. Syphillis.

Et CASTUM amisit, POLLUTO CORPORE, FLOREM.

CATULLUS.

lar cases, will apply proper punishment *. He will do right to represent malice and revenge as by no means the effects of a generous and noble spirit, but of a bad and an effeminate heart. It will indeed be much better to bring any improper behaviour into disgrace, than to animadvert upon it with severity. Time, and experience of their bad influence on personal happiness and reputation, will be the most effectual remedies for the disorders of the angry passions. Many of them gradually lose their force as reason arrives at maturity, and time effects a reformation, which art could never produce. Much less evil happens to young persons from the irascible, than from the concupiscible, affections. Still, however, great care should be taken to restrain them, and religious arguments should always and principally be applied; for the indulgence of the irascible passions particularly militates against the spirit of christianity.

Boys are apt to be obstinate and sullen. Nothing cures these distempers so effectually as ridicule. They should be laughed out of these disagreeable dispositions, by their school-fellows; and, indeed, this is one of the great advantages of public education, that boys shame each other

* Many foolishly indulgent persons will say—

——— “Fecimus et nos
Hæc Juvenes.” Esto: defisti, nempe, nec ultra
Fovisti errorem. Juv.

But is there one who will seriously declare that he is not the worse in many respects, for the earliest instances of vicious misconduct.

Exigui est animi ultio.

Juv.
from

from many absurd and odious habits, which the private pupil may retain through life.

Boys are usually ungrateful to their instructors, ready to speak ill of them, revengeful after proper correction, and prone to be unthankful for the kindest treatment. Parents must remove this fault, by disregarding their malice, and by shewing gratitude to the master.

The business of correcting the passions and bad habits of children, belongs in a particular manner to parents * ; but as children are often kept at school, and at a distance, during the puerile age, it ought undoubtedly to be comprehended in the plan of scholastic education. Parents have their sons at home some part of the year. At those times, I am sorry to observe, that they often foment by encouraging bad passions. Many consider anger and revenge as marks of a manly spirit, and, by seeming pleased with their most violent effects, by laughing at them, or by not discountenancing them, give them additional force. The parents ought to be sufficiently considerate to second the master's endeavours, both by precept and example, when they have their children at home. Though they may be diverted with a boy's petulance

* The education of children, according to the laws of God and nature, belongs to the parents themselves. Instructors in the school are merely the substitutes and representatives of the parent. In cases of incapacity, or want of opportunity, they may be properly engaged ; but it is not to be expected that substitutes can ever equal the ardour and sincerity of a principal.

and

and passion, during the short time he is with them, they should not shew themselves pleased ; but should consider, that these beginnings will, in a few years, grow to such a height, as one day to destroy their children's happiness and their own.

If any really think, and I believe they do, that violent passions are signs of parts and genius, I will beg leave to assure them, that I have known the ablest * boys of the mildest affec-
tions,

* The love of letters operates as an excellent revulsion on many violent passions of the youthful age.

Non pertimiscendum est, ne voluptatis irretiantur illecebris qui ætatis suæ florem literarum studiis dedicandum esse statuerunt. Tanta siquidem est oblectatio, paulatim acquirendâ cognitione rerum sese pascentis animi, ut eâ qui fruuntur, ab iis neque laboris tædium, neque avocantium voluptatum blanditiæ sentiantur. Itaque sapienter poëtæ, cum cæteros omnes Deos Veneris imperio subdidissent, in Minervam modo et in Musas nihil ei, nihil Cupidini juris esse voluerunt. *There is no fear lest they should be ensnared in the allurements of pleasure, who have resolved to devote the flower of their age to the pursuits of literature. Since so great is the delight of the mind, feeding itself with the gradual acquisition of knowledge, that by those who enjoy it, neither the fatigue of application nor the enticing avocations of pleasure are perceived. Wisely then did the poets determine, when they had subjected all the other Gods to the Empire of Venus, that neither she nor Cupid should have any jurisdiction over Minerva or the Muses.*

MURETUS.

I will

tions, and the greatest dunces the most addicted to every bad passion, in their most violent degrees. However this may be, the passions are certainly the causes of the greatest miseries of human nature; and not to discourage them in boys, under all circumstances whatever, is extreme cruelty*.

I will recommend to young people of the age of nineteen or twenty, Dr. Priestly's "Considerations for the Use of young men," as an excellent book. It does the author great honour, as he certainly would not have written it in the manner he has done, if he had not been a true friend to virtue.

* Non est, non, mihi credite, tantum ab hostibus armatis, ætati nostræ periculum, quantum ab circumfusus undique voluptatibus. *There is not, believe me, there is not so much danger to youth from a host of armed enemies, as there is from the allurements of pleasure which every where surround them.*

LIVY.

And restraints should be laid on all young men, without regard to RANK or fortune,—from the PRINCE, or AN HEIR TO A CROWN, down to the meanest subject. No one is too GREAT to be checked by a father or a governor.

— Si non

Intendes animum studiis et rebus honestis,

Invidiâ vel amore vigil torquebere.

If you do not apply your mind to study and virtuous objects, you will be tormented with envy or love, as you lie awake on your bed.

HOR.

"It would be happy if some vices of a peculiarly unnatural and atrocious kind, could be entirely concealed from the knowledge of young persons; and, with care, it may perhaps be done, till they

they be too old to be in much danger from temptation to them. In general, however, I would neither conceal from young persons the knowledge of vice, or deny that temporal advantages and pleasures may attend vicious indulgences; but let them be always given to understand, that these advantages and pleasures are *dearly purchased*; and that, though for a time no *visible inconvenience* may attend the career of vice, the time of recompence will surely overtake the votaries of it at last; and that no man will ever violate the rules of temperance, chastity, or any other virtue, without being made sufficiently to repent of it. . . . A life of pleasure, as it is improperly called, never fails to have *most dreadful intervals of languor and disappointment*. — When the common amusements have lost their stimulus, so that plays, operas, and assemblies, can hardly keep the man of pleasure awake, and when they have had a surfeit of all sensual indulgence, they have no resource but GAMING. . . . High gaming is the greatest enemy to any thing tranquil, gentle, benevolent, and generous. . . . It cherishes every passion that has any thing sordid, dark, and malignant in it: so that when carried to excess, and joined to disappointment, it is no wonder that it ends in riot, distraction, despair, and self-murder.”

Dr. PRIESTLEY.

“ Good education may be illustrated by comparing it with its opposite. The following account is given by Le Brun of those kings of Persia who have inherited by blood. “ This king is absolute “ in the strictest sense; for he disposes of the lives “ and properties of his subjects without control. “ He is born in the seraglio, and kept there in “ prison, ignorant of what passes in the world. “ When arrived at a certain age, he is taught to “ read and write by a black eunuch, is instructed “ in the Mahometan faith, and to bear an impla-
“ cable

“ cable hatred to the Mahometans of Turkey and
 “ of Indostan ; but not a syllable of history, of
 “ politics, nor even of morality. Far from being
 “ teased with things that require application, he is
 “ set loose to sensual pleasure the moment the im-
 “ pulse takes him. Opium is procured for him,
 “ and other drugs that excite voluptuousness. At
 “ the death of his predecessor, he is led from his
 “ prison to the throne, where all prostrate them-
 “ selves before him, with expressions of the most
 “ abject servility. Surprised, nay stupified, with
 “ a scene so new and extraordinary, he conceives
 “ all to be a dream ; and it requires time to render
 “ the scene familiar. As he is incapable of in-
 “ spiring affection or even good-will, his courtiers
 “ have no view but to make a property of him.
 “ Far from offering him good advice, they keep
 “ him ignorant in order to mislead him. Thus
 “ the Persian kings pass their vigour in luxury and
 “ voluptuousness, without the least regard to their
 “ people or to their own reputation.” Carneades
 the philosopher observed, “ that the sons of princes
 “ learn nothing to purpose but to ride the great
 “ horse ; that in other exercises every one bends to
 “ them ; but that a horse will throw the son of a
 “ king with no more remorse than of a cobbler.”
 Must I be obliged to think, that the foregoing de-
 scription, with a few slight variations, may suit the
 greatest part of those who in France and England
 have been born with the certainty of inheriting a
 great estate ? “ If there is any characteristic pe-
 “ culiar to the young people of fashion of the
 “ present age, it is their laziness, or an extreme
 “ unwillingness to attend to any thing that can
 “ give them the least trouble or disquietude ; with-
 “ out any degree of which they would fain enjoy
 “ all the luxuries of life, in contradiction to the
 “ dispositions of Providence, and the nature of
 “ things.

“ things. They would have great estates without
 “ any management, great expences without any
 “ accounts, and great families without any discipline or œconomy: in short, they are fit only to
 “ be inhabitants of *Lubberland*, where, as the
 “ child’s geography informs us, men lie upon their
 “ backs with their mouths open, and it rains fat
 “ pigs, ready roasted.” *The World*, No. 157.

Lord Chesterfield expresses himself with peculiar spirit upon a different branch of this character.
 “ As for the modern species of human bucks, I
 “ impute their brutality to the negligence or to
 “ the fondness of their parents. It is observed in
 “ parks among their betters, the real bucks, that
 “ the most troublesome and mischievous are those
 “ who were bred up tame, fondled, and fed out
 “ of the hand, when fawns. They abuse, when
 “ grown up, the indulgence they met with in their
 “ youth; and their familiarity grows troublesome
 “ and dangerous with their horns.”

“ A young man, born with the certainty of succeeding to an opulent fortune, is commonly too much indulged during infancy, for submitting to the authority of a governor. Prone to pleasure, he cannot bend to the fatigues of study: his mind is filled with nothing but plans of imagined happiness, when he shall have the command of that great fortune. No sooner is he in possession, than he sets loose all his appetites in pursuit of pleasure. After a few years of gratification, his enjoyments, by familiarity and easiness of attainment become languid, and at length perfectly insipid. In the mean time, a total neglect of œconomy reduces him to straits, his debts multiply and become urgent; and he is in the highest flow of dissipation when his enjoyments are at the lowest ebb. Dissimulation now supplants the native candour of his temper. He must promise when he
 knows

knows he cannot perform, and must carefs a dun who is his averfion. Despairing to retrieve his affairs, he abandons himfelf to profligacy: his peace of mind is gone; and he is now more wretched than formerly happy. Oppofe to this meteor a young man without fortune, who muft labour for his bread. He is educated to a calling which he profecutes with induftry, but for fome time with little profit. By perfeverance his circumftances becoming eafy, he thinks of marriage. He delights in his wife and children; and his grand object is to make a fortune for each of them. They are all put into a good way of living. One of his fons is affumed as his partner in bufinefs; upon whom, by degrees, is devolved the laborious part. And now our merchant finds ample leifure to indulge in the comforts of fociety. He ends his days with a grateful fense of the goodnefs of Providence, in beftowing bleffings on him with a liberal hand. Let us now compare. — But there is no comparifon. No man of fense would chufe to be the perfon firft described. A man on the contrary muft be ambitious beyond meafure, who would not be fatisfied with the lot of the other. I can figure no ftate more happy, if it be not that of a man who for years has applied himfelf to bufinefs, sweetened by a tafte for letters. Fortune throws into his lap a large eftate, of which he had no expectation. Having been taught by experience that his own wants are eafily fupplied, he exerts his ufual induftry to make his friends happy, and to remedy the wants and diftreffes of his fellow creatures. Can any ftate be figured more oppofite than this to that firft mentioned, with refpect to every comfort of life?"

Lord KAIMS.

SECTION XXXVI.

ON KNOWING THE WORLD AT AN EARLY AGE.

“ And verilie they bee fewest in number, that bee happie or wise, by unlearned experience. And looke well upon the former life of those fewe, whether your example be old or young, who, without learning, have gathered, by long experience, a little wisdom, and some happines; and when you doe consider what mischiefe they have committed, what daungers they have escaped (and twentie for one doe perish in the adventure), than thinke well with yourselfe, whether ye would, that your own sonne should cum to wisdom and happines by the way of such experience or no.”

ROGER ASCHAM.

THE knowledge of the world, in its comprehensive sense, is a knowledge greatly to be desired. To understand the human heart, to know human manners, laws, languages, and institutions of every kind, and in various nations, and to be able to reflect on all these with moral and political improvement, is an attainment worthy of the greatest statesman and the wisest philosopher*.

* *Hæc omnia nosse salus est adolescentulis. The knowledge of all these things is indeed safety to young men—but not the knowledge of vices, and the arts of deceit.*

TER.

But

But there is a knowledge of the world of a very inferior kind, which many parents value at a high price *. Greek and Latin are always

* “ The affair of KNOWING THE WORLD, about which WEAK AND FANTASTIC people make so much noise, and which one hears them perpetually insisting upon with so much sufficiency, is, of all others, the nicest and most momentous step that is made in education. A young man, they tell us, must know the world ; therefore, say they, push him into it at once . . . I, on the other hand, take upon me to say, Therefore keep him out of that world, as long as you can . . . See then if the proper way to secure him from these inconveniences, be not to keep him at a distance from the world ; and when you let him into some knowledge of it, to do it seasonably, gradually, and circumspectly ; to take the veil off from some parts, and leave it still upon others ; to paint what he does not see, and to hint at more than you paint ; to confine him, at first, to the best company, and prepare him to *make allowances even for the best* ; to *preserve in his breast the love of excellence*, and encourage in him the generous sentiments he has so largely imbibed, and so perfectly relishes ; yet temper, if you can, his zeal with candour, insinuate to him the prerogative of such a virtue as his, so early formed and so happily cultivated, and bend his reluctant spirit to some aptness of pity towards the ill-instructed and the vicious ; by degrees to open to him the ill condition of that world to which he is approaching, yet so as to present to him, at the same time, the certain inevitable misery of conforming to it : last of all, to shew him some examples of that vice which he must learn to bear in others, though detest

*

ways mentioned with contempt, on a comparison with it. In compliance with custom indeed, and to get him out of the way, the boy is placed at school; but the knowledge to be gained there is little esteemed by the empty votaries of fashion. Men and things*, not words, are magisterially pointed out as the proper objects of study, by those who know little of men, things, or words. It is not the knowledge of books, say they, which he is to pursue, but the knowledge of the world; ignorant that the knowledge of books is necessary to gain a valuable knowledge of the world.

The parents who give such directions to their children, are themselves merely people of the

test in himself . . . In a word, to inform the minds of youth with such gradual intelligence, as may prepare them to see the world without surprise, and live in it without danger."

See Bp. HURD.

* Nonulli, dum ἀνθρώποις, ut aiunt, μάστιγας ad res discendas festinant, sermonis curam negligunt, & malè affectato compendio, in maxima incidunt dispendia. Etenim cum res non nisi per vocum notas cognoscantur, qui sermonis vim non callet, is passim in rerum quoque judicio cæcutiat, hallucinetur, deliret necesse est. Some, while they hasten ἀνθρώποις μάστιγας, WITH UNWET FEET, as they say, to learn things, neglect the care of language and words, and unfortunately pretending to have found a shorter way, go the longest way about. For as things cannot be known but by words, the marks of things, he who understands not words, must necessarily be blind, mistaken, and foolish in his judgment of things.

ERASMUS.

world,

world, as it is called; persons for the most part of very moderate understanding, who have never made any solid improvements in learning, and consequently never felt its pleasures or its advantages. They have perhaps raised themselves by dint of worldly policy, by the little arts of simulation and dissimulation*; and having seen the effects of dress, address, and an attention to exterior accomplishments, but at the same time having been totally unacquainted with real and solid attainments, they are naturally led to wish to give their children the MOST USEFUL education, which, according to their ideas, is a knowledge of the world.

But what is the knowledge of the world? A knowledge of its follies and its vices; a knowledge of them at a time of life, when they will not appear in their true light, CONTEMP- TIBLE IN THEMSELVES, AND THE SOURCES OF MISERY; BUT FLATTERING AND PLEASURABLE. To see these at a boyish age, before the mind is properly prepared, will not cause an abhorrence, but an imitation of them. To introduce boys to scenes of immoral and indecent

* Ignavissimi homines . . aliud clausum in pectore, aliud promptum in lingua habere; AMICITIAS, INIMICITIAS, non ex re, sed ex commodo estimare; magisque vultum quam ingenium bonum habere. *Most dastardly men—they have one thing concealed in their heart, and another at their tongues end. They entertain friendship or enmity, not according to their real sentiments, but according to convenience. They have rather a good outward appearance than a good disposition.* SALLUST.

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E

behaviour,

behaviour, is to educate them in vice, and to give the young mind a foul stain, which it will never lose.

And yet I have known parents, in the metropolis, suffer boys of fourteen or fifteen to roam whithersoever they pleased, to frequent places of public diversions by themselves, to return home late in the evening, and all this with plenty of money *, and without giving any account of the manner of consuming either that or their time †. The parents were pleased with their

* Plautus says, it is safer to put a knife into the hands of a child, than money.

† Inepta patris lenitas et facilitas prava.

The absurd lenity and pernicious indulgencies of a father.

Obsonet, potet, oleat unguenta de meo.

Amat? dabitur a me argentum ubi erit commodum.

Fores effregit? restituentur: discidit

Vestem? refarcietur, — FACIET QUOD LUBET,

Sumat, consumat, perdat, decretum est pati.

Let him eat, drink, and dress at my expence. Is he in love? I will give him money whenever it shall be convenient to him. Has he broken doors? They shall be mended. Has he torn a garment? It shall be sewed up again; he shall do what he pleases, let him take, spend, and destroy. — I am resolved to bear it.

TER.
Detur aliquid ætati; sit adolescentia liberior; non omnia voluptatibus denegentur; non semper superet vera illa & directa ratio. Vincat aliquando cupiditas voluptatisque rationem. . . postremo cum paruerit voluptatibus, dederit aliquid temporis ad ludum ætatis, atque ad inanes hæc adolescentiæ cupiditates,

their son's proficiency in the knowledge of the world; the sons were pleased with liberty. All, for a short time, went on to their mutual satisfaction. But after a few years a sad reverse usually appeared. The boy became a spendthrift and a debauchee; alienated his father's affections by incurring debt, and ruined his constitution by every species of excess. What remained after his money and his health were dissipated? No learning; no relish for the

cupiditates, revocet se aliquando ad curam rei domesticæ, rei forensis, reipublicæ, ut ea quæ ratione antea non perspexerat, satietate abjecisse, experiendo contempsisse videatur. Let some allowance be made for age; let youth have a little liberty; let not every thing be denied to pleasure; let not that strict and unerring reason always prevail. Let desire and pleasure sometimes get the better of reason. At last, when he shall have indulged his pleasures, and shall have given some of his time to the amusement of his age, and to those foolish desires of youth, let him recall himself one day or other to the cares of a family, of forensic business, of the public, that he may appear to have thrown away from satiety, so have despised from experience, those things which he had not seen through before by the force of his reason.

Cic.

These are the very sentiments of a professed modern man of pleasure. They were not the real sentiments of Cicero. They were not found in any of his moral pieces, but in an oration. Now it is well known, that advocates, in a speech at the bar, will often advance opinions to serve a cause, very different from their own conviction. Cicero was certainly a man of strict virtue and temperance, and taught virtue both by precept and example.

works of literary taste. The spring of life, when the seeds of these should have been sown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

It is usual, in teaching this knowledge of the world, to spare no pains in acquainting the pupil with the tricks and deceits of mankind. At the age of fourteen or fifteen, his mind is impressed with the ideas of sharpers, hypocrites, and dissemblers. He is taught to consider mankind in masquerade, and to believe, that all with whom he has any intercourse, have some design upon him. He is therefore armed with arts and tricks to counteract the attacks of his assailants. He is taught indeed to assume the appearance of good qualities; but it is not for their own sake, but merely to facilitate deception. In the progress of this discipline, all the native sentiments of truth and honour are necessarily discarded. Supposing that the deceiving arts, acquired by this mode of institution, may serve interested purposes, yet the end is not worth the means. No wealth, no power, no popularity, can compensate corruption of heart, and self-abasement. Such characters as have nothing but external accomplishments to recommend them, may indeed be greatly admired and approved by vain and weak understandings, which penetrate no deeper than the surface; but they are despised by all the truly sensible, and pitied by all the truly good.

Boys, indeed, early initiated in the world,
usually

usually have a forwardness of behaviour *, and a degree of loquacity which pleases superficial people †. He who is attending to his books, and collecting ideas which will one day render him a blessing and an honour to all with whom he is connected, will appear dull, awkward,

* When a boy of thirteen or fourteen has lost the graceful infirmity of blushing, there are small hopes. But

Erubuit ; falva res est.

While he blushes all is safe.

TERENCE.

† The observations of Dr. Watts, on the subject of behaviour and external deportment, appear to me well worthy of attention.

“ But among all the accomplishments of youth, there is none preferable to a decent and agreeable behaviour among men, a *modest freedom of speech*, a soft and elegant manner of address, a graceful and lovely deportment, a cheerful gravity and good humour, with a mind appearing ever serene under the ruffling accidents of human life. Add to this, a pleasing solemnity of reverence when the discourse turns upon any thing sacred and divine, a becoming neglect of injuries, a hatred of calumny and slander, a habit of speaking well of others, a pleasing benevolence and readiness to do good to mankind, and special compassion to the miserable ; WITH AN AIR AND COUNTENANCE, IN A NATURAL AND UNAFFECTED MANNER, EXPRESSIVE OF ALL THESE EXCELLENT QUALIFICATIONS.”

Dr. WATTS.

I must here recommend Dr. Watts's IMPROVEMENT OF THE MIND, and indeed all his didactic works, as admirably well adapted to form the rising generation, and to instil those virtuous and religious principles, which, in the fashionable modes of education, are much neglected.

and unengaging to many, in comparison with the pert stripling, who has been plunged into vice and dissipation before he knows the meaning of the words. The reception which the latter meets with in company, gives him additional spirits, and the poor parents usually triumph a while in the conscious superiority of their judgment. In four or five years they commonly see and feel the effects of their folly. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compassionated; but if ever it arises from affectation of singularity, pride, vicious principles, or carelessness concerning their offspring, it deserves the severest reprehension.

It is obvious, to observe in the world multitudes of beardless boys assuming airs of manhood*, and practising manly vices, to obtain a title to the appellation of men. The present age abounds with such examples. These are the unhappy objects whom their injudicious parents have extruded from the fostering wing into the wide world, before nature had given sufficient maturity. Their emaciated looks inform the spectator, that a secret canker has preyed on the flower of their youth. Their words,

* *Citò prudentes, citò mariti, citò patres, citò sacerdotes, citò omnis officii capaces et curiosi.*——
Early wise men, early husbands, early fathers, early priests, early capable, and desirous of undertaking every office.
 SENECA.

I will remark in this place, that it is a symptom of great corruption in modern manners, that no veneration is paid to old age.

their

their dress, their actions, all combine in proving that they are far advanced in the ways of vice, and have been familiarly acquainted with its consequent miseries. The years which succeed a vain, a wicked, and a most wretched youth, are often spent in nursing a ruined fortune, and a shattered constitution*.

A most fatal mistake is made by parents of all classes in the present age. Many of them seem to think vice and irregularity the marks of sense and spirit in a boy; and that innocence, modesty, submission to superiors, application to study, and to every thing laudable, are the signs of stupidity. They often smile at the tricks of a young villain, and even seem pleased with boyish profligacy. Hence it happens, that their offspring frequently proves a scourge to them, and that they feel that sting, which, to use Shakespeare's expression, is sharper than a serpent's tooth, the sting inflicted by a thankless, an immoral, an ignorant, an extravagant, and an infidel child†. A valuable acquisition, this premature knowledge of the world, which pro-

* If they read a book at any time (*si quod est interim otii a venatu, poculis, aleâ, scortis*: *If they have any interval of leisure from hunting, drinking, cards, &c.*), it is a play-book or some pamphlet of news, and that at such seasons only when they cannot stir abroad, nor drive away time. Their sole discourse is horses, dogs, and what news?

BURTON.

† Why died it not from the womb? Job, iii. 11.

duces such fruits ! and that it often does produce them, observation will abundantly evince *.

I cannot help thinking, that prudence, as well as reason and religion, requires, that a parent should do all he can to present his child to the community UNSPOTTED †. The fairest side of the world should be exhibited to his view. Vice in every mode and degree should be concealed. Dishonesty, in which I comprehend all the arts which are incompatible with truth, ingenuousness, and simplicity of manners, should never be mentioned but with detestation. What then, says an objector, would you expose him, unprepared and unapprised, to a wicked and an artful world ? No ; I would prepare him in the best manner, by fixing deeply in his bosom principles of piety and moral honesty. He should be kept under the eye of a parent, or a faithful instructor, as long and as constantly as possible.

* “ For the end answers the means. The childe was taught to obedience when it might ; now it is too olde to learn. The childe was not bended when it was tender ; now it is too stiffe, it will follow its own bent. The parent may thank himselfe for the evill consequences from that neglect, and humble himselfe to smart patiently, for smart he must, if he have any feeling. . . He had his childe in his hande, and might have carried him on fairly, and have taught him to knowe God, himselfe, and his parents.”

WOODWARD'S Childe's Patrimonie.

† Sincerum est nisi vas quodcunque infundis acescit. *Unless the vessel is pure, whatever you pour into it will turn sour.*

HOR.

And

And when he must be introduced into the world at large, let his instructor tell him what diseases and what miseries inevitably await immoral and intemperate indulgence*. With such

* Let him learn, that, in all situations and circumstances of life, RECTITUDE OF CONDUCT, whether the event, with respect to externals, be fortunate or unfortunate, is the only infallible source of human happiness. The cardinal virtues point out a straight road, easy to find, and pleasant to travel. Go right forwards, and μήκέτι μοι λῆγῃ, πῶς γίνηται; ὅπως γὰρ αἱ γίνηται, σὺ αὐτὸ θῆσις καλῶς, καὶ ἔσται σοι τὸ ἀποβαῖν εὐτυχημα. *Do not say to me any more, how will it be? for however it be, you will set it right, and the event to you will be lucky.*

EPICETUS.

Mrs. CARTER's Transf.

Quintilian says, the art of oratory in actu posita est, non in eventu, *is in the act, not in the event.* We may say the same of the art of life.

Εν τῷ βίῳ καλῶν, καὶ ἀγαθῶν, Οἱ ΠΡΑΤΤΟΝΤΕΣ ΟΡΘΩΣ ἐπιθόλοισι γίγνεται. *With respect to things laudable and good in human life, it is the right actors only that attain the possession of them.*

ARISTOT.

See HARRIS's Treatise on Happiness.

By pursuing objects which appear virtuous, great, and noble, without regard to selfish and narrow motives, our nature becomes dignified.—ERIGIMUR, ELATIORES FIERI VIDEMUR; humana despicimus, cogitantesque supera ac cœlestia, hæc nostra ut exigua et minima contemnimus. — *We are lifted up, we seem to become more elevated; we despise human things, and fixing our thoughts on things above, look down with contempt on these concerns of ours as superlatively mean and little.*

CICERO.

ON KNOWING THE WORLD

such preparation, and with the blessing of Providence, which will probably attend it, there will be little danger, but that a young man will make valuable advances in virtue and learning, and receive their reward.

On the contrary, he who is early taught to know the world will certainly love it, and will consider some of the greatest trifles in it as matters of the highest importance. COMPANY and diversions, however immoral, while they are FASHIONABLE, will be sought with more ardour than any of those improvements, and intellectual delights which the philosophers so warmly and so justly recommend. What attention will a youth of fifteen pay to the Lyceum, or the portico, who is allowed to roam without controul in the vicinity of Covent Garden?

It is common to expatiate on the value of bought experience; but surely it is folly to buy that which always costs dearly, and may be had gratis from books and living instructors.

I beg leave to insert in this place, the following passages from Archbishop Secker.

“Now, the only universal precaution that can be in this respect, christianity hath furnished, by introducing a stated method of instruction unknown before; which, joined with the parents private care, is, to the generality of mankind, sufficient for the purposes of intellectual and moral improvement. But to persons of more extensive influence, a more particular and appropriated institution is necessary, for the world's sake as well as their own. This, with regard to the teachers of religion, men almost without exception acknowledge, but too commonly forget it in another case of no less importance; theirs I mean, where authority is to enforce the laws of conduct, and whose example is to lead

AT AN EARLY AGE.

lead the way in life. Here sometimes a wrong case, often an imperfect one, is taken by the fondest parents. The outward accomplishments and decencies of behaviour they teach them with great exactness, and do well; but then, without the least further provision, send them abroad into the school of the world, there to learn what they can. The consequence is, what must naturally be expected; trifles and follies, ever readiest at hand, and best suited to the unjudging mind, get first into possession, and, in many, leave place for nothing else to enter. Such, unqualified for the valuable employments of life, must lose their days in the low amusement of a false and effeminate politeness; hoping for no higher a character, than a set of creatures, equally contemptible, can give one another by mutual admiration; and happy, after all, if they chance to preserve an innocent worthlessness.

The benefits of conversation greatly depend on the previous attainments; both of those who are supposed to communicate knowledge; and to receive it. If, therefore, instruction be neglected, conversation will grow trifling; if perverted, dangerous. Still acquaintance with the world, however corrupted, may be a useful part of education; but then it must be the last. It gives a beautiful polish; but of this the best prepared mind will be the most susceptible. It teaches many things; but good or bad, according as the learner is qualified to distinguish. He, whom improved good sense, hath enabled to observe upon common practice; will extract wisdom and virtue from the vices and follies of mankind. But such as are ignorant, and capable only of imitating, will of course admire the worst of what they see; and be the more effectually ruined, the more they aim to be accomplished. It is therefore a merciless thing, to throw out poor

creatures, unprincipled in what is right, to shift for themselves where so much wrong is to be learned."

"Regular cultivation of the understanding then, is what good education begins with. The earliest branch of this acquaintance with useful languages, unlocks the treasures of ancient learning, and makes the improvement of every age and climate our own. Then the politer parts of literature most agreeably open the faculties, and form the taste of young persons; adorn our discourse and endear our company in riper years; give a grace to wisdom and virtue; relieve the fatigue of our busy hours, and elegantly fill up the leisure of our vacant ones. At the same time, the art of just reasoning opportunely comes in, to curb the licence of imagination, and direct its force; to fix the foundations of science; ascertain the degrees of probability, and unveil specious error. With this guide we proceed securely. Knowledge of nature opens the universe to our view; enables us to judge worthily of the constitution of things; secures us from the weakness of vulgar superstitions, and contributes, in many ways, to the health and security, the convenience and pleasure of human life. If from hence we go on to survey mankind, a contemplation of their different states in different ages, especially of their ancient regulations and laws, the public wisdom of brave and great nations, will furnish variety of useful reflections to the mind, often teaching us to improve our own condition, often to be happy in it."

"Above all, application ought to be secured by the authority of a prudent instructor, and emulation excited by a number of fellow-learners."

"And when should the science of life be taught but in the beginning of life; before evil habits are formed; whilst the natural regard to truth and right, the only inward restraint of in-
cautious

cautious youth, remains uncorrupt ; and the seeds of sin lie yet somewhat loose on the surface of the mind ; much harder to be cleared away, when once they have taken root, and twisted themselves strongly about the heart. This, therefore, is the favourable opportunity, in which authority and reason must exert at once their joint force. For discipline without instruction is mere tyranny ; and instruction without discipline, little better than useless talk. Things owned to be fit and good are neglected, because disagreeable ; things evidently hurtful pursued for present pleasure. Here authority comes in to the aid of reason ; enforces virtuous application ; restrains vicious indulgencies ; tempers the warmth of youth ; prepares us for the future subordinations of life ; conducts us safe through the unseen dangers of our most dangerous time ; and then by gentle degrees withdraws its influence, as the power of self-government grows up, where want of this care leaves young persons too soon in the worst of hands, their own ; it is dreadful to see, into what irretrievable miseries they plunge, in the very beginning of their course. And, therefore, the more liberty they are afterwards to enjoy, the more prudent, though not stricter, restraint they should be under at first, and entered by slow steps into the world at large, with all possible cautions given them of the hazards they are going upon, and (God knows) have little reason to be eager for."

" To you, who are parents, nature itself hath given a tender concern for your children's welfare, as your own, and reminds you justly, that, as you have brought them into the dangers of life, your business is to provide, that they get well through them. Now, the only provision commonly attended to, of wealth and honours, can never produce happiness, unless the mind, on which all depends, be

taught to enjoy them properly. Fortune, without this, will but lead them to more abandoned follies of extravagance, and expose them to more public censure. Education then is the great care with which you are intrusted; scarce more for their sakes than your own. You may be negligent of your son's instruction, but it is on you as well as himself, that his ignorance and contemptibleness will bring both reproach and inconvenience. You may be regardless of his morals; but you may be the person who will at last most severely feel the want of them. You may be indifferent about his religion; but remember, dutifulness to you is one great principle of religion, and all the rest promote such habits as you may bitterly repent, when it is too late, your omission to cultivate in him, and live and die miserable on his account, whom timely care would have made your joy and honour."

"Therefore, in a case of such moment, let no false shame nor favourite passion prevail over you, but "Give your hearts early to the Lord that made you." Lay the foundations of your lives here, on the firm ground of christian faith; and build upon it whatever is just and good, worthy and noble, till the structure be complete in moral beauty. The world, into which you are entering, lies in wait with variety of temptations. Unfavourable sentiments of religion will soon be suggested to you, and all the snares of luxury, false honour, and interest, spread in your way, which, with most of your rank are too successful, and to many fatal. Happy the few, that in any part of life become sensible of their errors, and with painful resolution, tread back the wrong steps which they have taken! But happiest of men is he, who, by an even course of right conduct, from the first, as far as human frailty permits, hath at once avoided the miseries

of

of sin, the sorrows of repentance, and the difficulties of virtue; who not only can think of his present state with composure, but reflects on his past behaviour with thankful approbation; and look forward with unmixed joy to that important future hour, when he shall appear before God, and humbly offer to him a whole life spent in his service."

Archbishop Sacken.

SECTION XXXVII.

ON INSPIRING A SENSE OF HONOUR AND A
LOVE OF TRUTH.

Ego verum amo, verum volo dici mihi, MENDACEM ODI. *I love the truth, I will have the truth told me, I hate a liar.* PLAUTUS.

Μόλις δὲ καὶ πρὸ τῶν πάντων, ΕΛΕΥΘΕΡΟΣ ΕΣΤΩ ΤΗΝ ΓΝΩΜΗΝ. *But chiefly, and before all things, let him be liberal in his opinions.* LUCIAN.

IT is to be regretted, that at places where intellectual accomplishments have been taught with the greatest success, very little attention has been paid to moral instruction *. From some defect in their original constitution, and from no fault of the present superintendants, it has happened, that the whole time appropriated to instruction is engaged in the pursuit of literature alone.

I really cannot comprehend how a liberal education † can be complete, unless such moral sentiments

* Cicero says, Neque disjuncti doctores, sed iidem erant vivendi præceptores atque dicendi, ut ille apud Homerum, Phœnix. *The teachers were not separated, but the instructors in the art of living and speaking were the same, as Phœnix in Homer.*

† De liberalibus studiis quid sentiam scire desideras? Nullum suspicio, nullum in bonis numero, QUOD

sentiments be infused as becomes a liberal mind. A love of truth *, and a nice sense of honour †, appear to me indispensably requisite in the character of a real gentleman. Exclusively of their value as moral virtues, they are the noblest ornaments. I recommend, therefore, that every

QUOD AD ÆS EXIT. . . . Quare liberalia studia dicta sunt vides, quia homine libero digna sunt. Cæterum UNUM STUDIUM VIRE LIBERALIS EST QUOD LIBERUM FACIT. *Do you desire to know what I think of liberal studies? I admire none, I number none among good studies, the end of which is money. . . . You see why they were called liberal studies — because they are worthy of a liberal man. But that study only is liberal which renders one liberal, or of a free and enlarged mind.* SENECA.

* Ο μεγαλάνυχος ΠΑΡΡΗΙΑΕΤΙΚΟΣ, καὶ ΑΛΗΘΕΥΤΙΚΟΣ. *A man of a great soul is a free speaker, and a speaker of truth.* ARISTOT.

† The idea of honour is susceptible of a greater degree of vivacity than any other sentiment of the mind; and it seems as if nature had given it this force, to incline men to aim more at perfection, and to induce them, upon proper occasions, to sacrifice to it the desire of conveniences, pleasures, and even life itself. All that is necessary is, not to mistake the idea which we ought to entertain of perfection. FATHER GERDIL.

Hi mores, hæc duri immota Catonis
Vita fuit, servare modum, finemque tenere,
Naturamque sequi, patriæque impendere vitam,
Nec sibi, sed toti genitum se credere mundo.
Justitiæ cultor, RIGIDI SERVATOR HONESTI,
In commune bonus, nullosque Catonis in actus
Subrepfit, partemque tulit sibi nata voluptas.

See ROWE'S Lucan, lib. ii.

method

method may be pursued, which can fix them deeply in the mind of the pupil.

Every one who has been much conversant with very young boys, must know how prone they are to speak untruths. The habit often grows up with them; and it is so connected with every thing mean *, base, and ungenerous, that I never can expect a conduct good or great from him in whom it habitually prevails.

In a plan of education, then, I would associate every disgraceful idea, which human ingenuity can invent, to the idea of a liar. Instead of teaching a boy simulation and dissimulation, I would stigmatize every deceitful trick with a mark of infamy. The boy who had been guilty of such meanness, should be for some time compelled to sit alone, and it should be considered a disgrace to have any intercourse with him. On the contrary, every reward, praise, and indulgence, should be allowed, in the sight of the rest, to him who had acted or spoken in a manner remarkably open and ingenuous.

If the culprit is too callous to be affected with shame, the capital punishments of the school must be inflicted on his person. It is a painful necessity. But I consider the habit of

* Τὸ ψεύδεσθαι δουλοπρεπές. *To lie, is the mark of a servile mind.*

PLUTARCH.

Not even lies spoken in jest, or innocent lies, are to be allowed, Plutarch says of Aristides, *Φυσικὴ ἰσχυρὰ ἐστὶν ἡ βεβαιότης, καὶ πρὸς τὸ δικαίον ἀκίνητος, ψεύδος δ' οὐδ' ἑπὶ Παιδείᾳ τῷ νεοτῷ προσκελεύεται.* *His nature was fixed in principle, and inflexibly just; by no means admitting a lie, even in jest.*

violating

violating truth, as a plentiful source of all moral turpitude *, and I would neglect no methods which can prevent its arrival at maturity. If it is unrestrained, it may probably grow up till it instigates to the commission of crimes of which the laws may take cognizance. It will inevitably deprive the person in whom it appears, of their esteem, whose good opinion is truly desirable, and will degrade him beneath the rank of a gentleman, however elevated his condition. Were no other consequences to arise than those which terminate in the person's own mind, it would be still more desirable to pluck the vice up by the roots, as soon as it appears to vegetate. It renders the mind little and narrow; it distresses it with the invention of deceit, with the fear of detection, and with the perpetual fabrication of poor excuses and false pretences.

Boys should also be taught to act a just and an honourable part in all their little pecuniary transactions. Fraud and covetousness appear very early. If one is thoughtless and extravagant, there is another ready to take advantage of his folly, and to lend some of his little store on exorbitant interest. Such practices unrestrained, sow the seeds of future usury and prodigality. Let boys therefore be obliged

* Πιστις ἀνίσταται ὀδίν. *No faith can be reposed in those who have violated their integrity.* PINDAR.

It was said of the holy father, Pope Alexander, the VIth, and Borgias his son, The father never spoke what he meant, the son never did what he spoke. Bad models! though obliquely recommended by some instructors.

to give an account of their expences whenever called upon; and whenever meanness or fraudulent tricks are detected, let them be corrected by the infliction of disgrace, or severe punishment. I have seldom, in this Treatise, insisted on severity of punishment. I never would urge it in the extreme, but for flagrant violations of morality. I recommend it here, as I should amputation for a mortified limb, because I think the salvation of every thing valuable depends upon it. A man without much learning may be happy and useful *; but a wicked man must be wretched †, and a burden to all around him. And the boy will scarcely fail of being a bad man, who is suffered to practise fraud and vice in his infancy, and without proper reprehension.

The temptations which present themselves to boys, and allure them to lay out money, are often irresistible. They ought, therefore, to be allowed a little weekly stipend. But proper

* It has been often suggested that learning has not a favourable influence on the morals. If this is sometimes true, it probably arises from neglecting to give as much attention to moral as to literary instruction. It may also arise, in some measure, from the world's paying a greater respect to learning than goodness of heart. "For, cry out (says Montaigne), of one that passes by, to the people, O what a learned, and of another, O what a good man goes there! they will not fail to turn their eyes, and address their respect to the former. There should then be a third cryer, O the puppies and coxcombs!" MONTAIGNE'S Essays.

† Nemo malus felix.

No bad man is happy.

Juv.
precautions

precautions must be taken to prevent their expences exceeding their incomes. The habit of contracting a debt, is pregnant with fatal consequences. Let the persons, therefore, of whom they purchase their fruit and their toys, be strictly enjoined not to give credit. I do not wish a boy to be restrained in expending his money, when once it is given him. I do not think it right that he should be required to hoard his allowance. A miser at any age is pitiable and contemptible, but a boy-miser is also detestable. If all that is mean and selfish is found at that period of life, what can be expected in old age? While care is taken to make a boy's dealings, wherever money is concerned, fair, open, and honourable, I would leave the expenditure of it to his own judgment. It is given him for his little innocent pleasures; and let not those pleasures be interrupted and spoiled by the unnecessary interposition of authority.

I insist on the necessity of furnishing the young mind, as early as possible, with principles of honour and honesty, because they will then not easily be eradicated, and because I consider them as of much more importance to the state * and the individual, than the principles of litera-

* Ικανόν δὲ, εἰὰν ἕκαστος εκπληρώσῃ το αὐτοῦ ἔργον. Εἰ δὲ ἄλλου τινα ΑΥΤΗ (ΠΑΤΡΙΔΙ) κατισκινύαζις ΠΟΛΙΤΗΝ ΠΙΣΤΟΝ ΚΑΙ ΑΙΔΗΜΟΝΑ, οὐδὲν αὐτὴν ὠφελεῖς; *But it is sufficient, if each performs his own proper business. Now, if you have prepared for your country one honest and conscientious member of it, have you done it no service?*

EP. CTETUS.

ture.

ture. To send out into the world a youth adorned with all the arts of human learning, but deficient in good principles and virtuous habits, is to let loose upon mankind, that fell animal of prey, an accomplished villain *.

I am sorry to have seen many parents pleased with artful management in their child, and attributing a successful deceit to superior sense. They should reprobate any such appearance, as the effect not of sense, but of CUNNING †; a low and despicable quality, possessed in perfection by the meanest intellects, combined with the most depraved hearts, and vilifying human nature ‡.

* Ἀνθρώπος δὲ, ὡς φάμεν, ἡμεῖον (ζῷον) ὅμως μὲν ΠΑΙ-ΔΕΙΑΣ ΤΗΣ ΟΡΘΗΣ ΤΥΧῶν καὶ φύσεως εὐτυχούς, θειότατος ἡμερτάτων τε ζῶων γίγνεται φίλι. ΜΗ ΙΚΑΝΩΣ ΔΕ Η ΜΗ ΚΑΛΩΣ ΤΡΑΦΕΝ, ΑΓΡΙΩΤΑΤΟΝ ὅποσα φύσι γν.
Man, as we said, is a tame animal; indeed, when he has the advantage of a RIGHT EDUCATION, joined to a happy natural disposition, he usually becomes the divinest and the gentlest of all animals; but, not sufficiently or not properly educated, the wildest beast on the face of the earth. PLATO.

† Callidi literas contemnit.

Cunning minds despise literature. Lord BACON.
 In truth, to them its charms are like a fine painting to a blind man.

‡ See de la Rochefoucault.

Πᾶσα τι ΕΠΙΣΤΗΜΗ χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς, ΠΑΝΟΥΡΓΙΑ, οὐ ΣΟΦΙΑ, φανταί. *All knowledge separated from justice and other virtue, appears to be cunning, not wisdom.*

PLATON. MENEXENUS.

There is a MORAL CASUISTRY, or cunning, highly unfavourable to virtue. Antiqua sapientia nihil

nihil aliud, quum FACIENDA et VITANDA præcepit: et tunc longè meliores erant viri; postquam docti prodierunt, boni desunt. Simplex illa et aperta virtus in obscuram et solutam scientiam versa est, docemurque disputare, non vivere. —

Antient wisdom prescribed only what was to be done, and what avoided; and then men were much better; after men became learned, good men became scarce. That simple and evident virtue is converted into an obscure and vague science, and we are taught to dispute, not to live.

SENECA.

Bene præcipiunt, qui vetant quidquam agere, quod dubites, æquum sit an iniquum: ÆQUITAS ENIM LUCET IPSA PER SE; dubitatio cogitationem significat injuriæ. *They advise well, who forbid us to do any thing about which you doubt whether it is just or unjust: for equity shines conspicuous with its own lustre; doubt implies an idea of injustice.*

CICERO.

But while we recommend free-speaking and plain-dealing, we must caution against their extremes, rudeness and folly. The art of pleasing is certainly to be studied, so far it is consistent with truth and honour. One may be honest without being savage.

Si bene te novi metues, liberrime Lolli,

Scurrantis ip siem præbere, professus amicum.

Ut matrona meretrici dispar erit atque

Discolor, infido scurræ distabit amicus.

Est huic diversum vitio vitium prope majus:

Asperitas agrestis, et inconcinna, gravisque

Quæ se commendat TONSA CUTI, DENTIBUS

ATRIS,

DUM VULT LIBERTAS MERA DICI, VERAQUE

VIRTUS.

HOR.

SECTION XXXVIII.

ON GIVING BOYS A SENSE OF RELIGION.

Οὐ γὰρ ἐστὶ περὶ οὗτου ΘΕΙΟΤΕΡΟΥ ἢ ἀνθρώπου βουλευ-
 σαιτο, ἢ περὶ παιδείας καὶ τῶν αὐτοῦ, καὶ τῶν ἀντιϋστασίων.
It is not possible that a man should deliberate on a
diviner subject, than on the proper method of bring-
ing up his own children, and those of his family.

PLATO.

INSTRUCTION in religious and moral
 principles ought to come from a parent.
 For this reason it is, perhaps, that in many
 schools there has been no provision made for it,
 and that boys have been well acquainted with
 the classics, and at the same time ignorant of the
 most obvious doctrines of religion*.

But as it often happens, that parents have not
 opportunities to give attention to this point,
 and, indeed, when their sons reside at schools,
 and at a distance from them, cannot take this
 office upon themselves; it becomes necessary to
 set apart, in places of education, some time for
 religious instruction. It should by no means

* Yet, after all the boasts of science, philosophy,
 polite learning, and whatever constitutes a liberal
 education, there is nothing renders the mind so
 truly LIBERAL as RATIONAL RELIGION, or the
 generous and sublime doctrines of unsophisticated
 Christianity.

be

be neglected ; for if the mind is not early tinged * with religious ideas, it will not afterwards admit them without great difficulty.

The properest day is obviously the Sabbath †. I need not insist on the constant attendance of

* In Rousseau's opinion, boys of fifteen are too young to be furnished with religious ideas.

“ Suffer not, ye parents, the deceitful bait of a gaudy novelty to seduce you. Be cautious of trying on your children the dangerous experiment of a method not yet warranted by success. Let the holy maxims of our forefathers, maxims so venerable for their authority and antiquity, be always present before your eyes. Be particularly careful not to neglect religion in the education of your children. In vain will you endeavour to conduct them by any other path. If THEY ARE DEAR TO YOU, if you EXPECT FROM THEM CREDIT AND COMFORT, from religion must be derived their happiness and your own. Take care that you are not induced, by an idle vanity, to sacrifice these innocent victims to a CRIMINAL LOVE OF SINGULARITY, and that the misfortunes in which you involve them may not, one day, contribute to your confusion and despair.”

Father GERDIL.

† I cannot help animadverting on some TRAVELLED persons, who endeavour to render Sunday a day of public diversions, in imitation of foreign countries. Would it be surprising if the resentment of the decent and serious should lose sight of moderation, were they to see the ruling part of the nation countenancing such profaneness ? The vain introducers of these innovations stigmatize all their opponents with the epithets of NARROW-MINDED, which most truly belongs to themselves.

the pupils at church. That duty is, I believe, never neglected in reputable schools. But in the evening, or in the intervals of divine service, instruction may be given in private with great advantage. Various methods have been introduced; but I would still adhere to the church catechism. Let it be learned by heart, and explained in the most familiar manner by the instructor. One of Secker's lectures should be slowly and attentively read with remarks and explanations, and the whole lecture should conclude with a chapter of the Old or New Testament read and illustrated.

The number of books written on purpose to introduce young people to religious knowledge, is infinite: I would confine the attention of the scholar to the Catechism, Secker's Lectures, Nelson's and Bishop Wilson's Works, and the Bible.

Many persons have objected to the long established method of teaching children to read, by using the Testament: they rather wish, that they should be initiated by *Æsop's Fables*, or some similar book. For my own part, I know of no book so well adapted to this purpose as the Testament. The language is remarkably easy and familiar; and I will add, that the matter is entertaining to children. The easy narrative pleases them, and I know of no one inconvenience which can result from the usual practice. Possibly some advantages may attend it. It may impress on the memory many scriptural passages, which would never be properly attended to at another age. If we really believe the gospel, we can never object to giving
the

the young mind its first tincture of letters from the evangelical writings *. Perhaps the growing neglect of this and other practices of our forefathers, may in some measure account for the prevalence of irreligion.

But as religion appears to me to be rather an object of sentiment or feeling, than of the understanding, especially at a childish age, I should take more pains in inspiring a pupil's heart with a glow of devotion, and with religious affections, than in furnishing the intellect with doctrines †, opinions, or matters of fact, unconnected with morality and sentiment. Let him be taught not only to call the Supreme Being his Father, but to love and revere him with a piety truly filial.

* Many objections are very warmly urged against this practice, by those whom we have no reason to suspect of Deism. But our Saviour paid a most affectionate attention to children, and the simplicity of his gospel is congenial to the simplicity of the young and unpolluted mind. He who has not read the gospel in his infancy, may probably be too much disgusted with its simplicity to read it afterwards with due veneration.

† *Volo autem hinc dari operam, non ut omnium controversiarum nodos sciat solvere discipulus ac subtilissimas teneat distinctiones; sed ut de fide suâ ex principiis sacræ scripturæ sit certus. I wish those to be applied to, not so as that the scholar may know how to untie all the knotty points of controversies, and be master of the most subtle distinctions, but that he may be clear in his belief, from the principles of Scripture.*

SCHEFFERUS.

The best method of effecting this purpose, is to let him learn prayers composed in a pathetic, and at the same time rational manner, and repeat them morning and evening *. Passages from the Psalms should also be learned. Mrs. Talbot's devotional pieces may be advantageously perused, and a well-written hymn, or other religious composition in good verse, may be occasionally committed to memory. Care must be taken, that the proper warmth of devotion deviates not into enthusiasm. There will be no danger, if improvement of understanding keeps pace with improvement of heart. To acquire a due sense of the religion of the heart, will not be considered as a disagreeable task; like the study of that species of religion which is often taught by the injudicious. It will afford a very lively pleasure. The sentimental affections of boys are often extremely susceptible, and these will be powerfully exercised by devotion.

The business of a school should never commence or close without a prayer. Boys may appear to give it little attention; and indeed they will not always join in supplication with that seriousness and ardour which is to be de-

* *Nec frustra vocat exorabile numen. Nor in vain does he call upon an exorable deity.*

STATIUS.

I should be guilty of a culpable omission, if I did not recommend Bishop Wilson's Works, as the best adapted to raise and support devotion of any books in the language.

fired.

fired. Yet sometimes the mind will be in such a tone, as to be greatly affected with a proper prayer, and many will catch a spirit of devotion. Seeds will be sown, which, though they may lie a long while without germinating, will one day spring up, and bear fruit in abundance.

It is to be hoped, that there are no parents wicked and injudicious enough to have no regard to the religious education of their children*. Religion will not only contribute to preserve

* Ενοι φεύγοντες τὴν διδασκαλίαν ἐπιτίθενται ἐν ἀδελφείᾳ τρυφῆς καὶ ἀσέβειας, υπερεπιδόσαντες ἐν μίᾳ κερμένῃ τὴν ἐκείνων. *Some willing to avoid superstition fall into the opposite extreme of downright atheism, over-leaping what lies in the midst, true piety.*

PLUTARCH.

But if parents shew no value for the offices of religion, the little which boys are taught at school must be lost, where all that is good ought to be cherished with peculiar care—even under a father's eye.

Idne tu miraris, si PATRIS SIT filius? *Can you be surprised that a son mimics the FATHER?*

PLAUTUS.

Probum esse patrem oportet qui gnatum suum
Esse probiorem, quam ipse est, postulat.

The father ought to be good indeed, who requires that his son should be a better man than he is himself.

IDEM.

Next to religion, let the boy be early taught to reverence his reason; to let it guide all his actions. SI VIS TIBI OMNIA SUBJICERE, TE SUBJICE RATIONI. Multos reges, si ratio te

preserve their innocence, and draw down the blessing of Providence*, but will afford them in adversity

rexerit. Ab illâ disces, quid et quemadmodum aggredi debeas. *If you wish to subject every thing to you, subject yourself to reason. You will rule many, if reason shall rule you. You will learn from her what you ought to undertake, and how.* SENECA.

But it is easy to prescribe. To practise the rules, Hic labor, hoc opus. *This is the difficulty, this the work;* and here is seen the necessity of GRACE.

* The END OF LEARNING is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the HIGHEST PERFECTION. MILTON.

" There are many who pass a thoughtless life in a perpetual unconcern for religion, who are entirely taken up with the follies, amusements, the hurry and business of the world, who banish all serious reflections as a melancholy employment, and make an art of forgetting themselves.

" One great cause of this seems to be, a bad education. The instruction which is given to the lower and middle sort, is frequently an instruction which relates chiefly, if not solely, to this life. If they are dissuaded from idleness or extravagance, or any other vice, or if they are exhorted to any thing praise-worthy, it is often by no other arguments than those which are drawn from the bare present advantage or disadvantage arising from a good or bad behaviour. . . . They are soon able to observe, that their instructors live as if the chief good

adversity the best consolation, and at all times a pure and lively pleasure.

good of man consisted in profit and pleasure, and a small refuse of time were sufficient for the service of God.

“ Young persons of a higher rank and station too often learn from example, if not from the mouth of their parents, that people of fashion enter into this world TO TAKE THEIR PASTIME THEREIN; that a great part of their life is to be spent in fashionable amusements, the rest in polite learning, or in POLITICAL WISDOM, and in other temporal concerns; and that religion is either not to be minded, or that a few acts of it are to be now and then performed for the sake of decency, and in civil compliance with custom.

“ By such means it comes to pass, that many young persons have their senses much, and their understanding little employed, or not to good purpose; that external objects take firm possession of their minds, and are hardly made to give place to those of more importance, which reason and revelation suggest; and that they are disposed to fly from these to the WORLD, WITH WHICH THEY HAVE CONTRACTED AN EARLY FAMILIARITY.

“ The common practice of the world, when we are grown up, has the same bad effect that a wrong education, and the contagion of domestic faults, produce in our earlier days. When young persons become their own masters, they find themselves surrounded with multitudes employed in vain diversions, or in business almost as vain. Some they see pursuing wealth, honour, and power, with as much industry as if they were to live here for ever, and with as little conscience as if there were no future state: others they see contriving how to amuse and entertain themselves in

the most agreeable manner, according to their depraved taste, and placing all happiness in the pleasure of the senses. From the one sort they learn to be most diligent about the things of least value, and not scrupulous concerning the methods to obtain them; from the other, they learn to fill up all their vacant hours with foolish or wicked diversions; from both, TO COMPOSE THEIR MINDS INTO A FALSE SECURITY, to go, non quâ eundum est, sed quâ itur, not where wisdom directs, but where custom leads; to imagine that it is safe to follow a multitude, and TO LIVE LIKE OTHERS, and that what is so common cannot be dangerous.”

JORTIN.

“If, by accustoming children TO THE OUTWARD FORMS OF RELIGION, as by making them keep silence and kneel when others pray, &c. a general notion be gradually impressed upon their minds that some reverence is due to a power which they do not see, and that there exists an authority to which all mankind, the rich and great as well as the poor and mean, must equally bow, a good end will be gained. Besides, by this means, a mechanical habit will be formed, which will not be laid aside, till by degrees they come to know the reason of it, and to enter into it with understanding and pleasure, &c.”

See Dr. Priestley's *Observ. on Educ.*
Many of which are, as might be expected, very valuable.

The first thing, therefore, that a christian will naturally inculcate upon his child, as soon as he is capable of such impressions, is the knowledge of his Maker, and a steady principle of obedience to him; the idea of his living under the constant inspection and government of an invisible Being, who will raise him from the dead to an immortal life,

life, and who will reward and punish him hereafter, according to his character and actions here.

On these plain principles I hesitate not to assert, as a christian, that religion is the first rational object of education. Whatever be the fate of my children in this transitory world, about which I hope I am as solicitous as I ought to be, I would, if possible, secure a happy meeting with them in a future and everlasting life. I can well enough bear their reproaches for not enabling them to attain to worldly honours and distinctions; but to have been in any measure accessary, by my neglect, to their final perdition, would be the occasion of such reproach and blame, as would be absolutely insupportable.

PRIESTLEY on Education.

SECTION XXXIX.

ON THE UNIVERSITIES.

Adjecere bonæ paulo plus artis Athenæ.

HOR. lib. ii. epist. 2.

— Kind Athens yet improv'd my parts
With some small tincture of ingenious arts.

FRANCIS.

IT is easy to perceive, that the English universities are in less repute than they were formerly. The rich and great, who, at one time, would on no account have omitted to send their sons thither, now frequently place them under some private tutor to finish them, as it is called, and then immediately send them on their travels. There seems among all orders to prevail a discontent * on the relaxation of discipline,

* Some writers seem to think that universities are injurious to learning, and that instruction is likely to be best afforded, when the instructor is REWARDED SOLELY BY THE SCHOLAR. They would have no foundations, no fellowships, no exhibitions. I fear, with all the appearance of profound wisdom, these writers are not very solid thinkers. Have not these advantages called forth thousands to literary eminence, by affording them opportunities? Have they not produced an infinite number of useful scholars, who else would have been condemned by poverty to mechanical labours? Do not great national establishments for the education

cipline, and the useless and frivolous exercises required for the attainment of academical honours.

I have myself resided long in one of the universities (and the sisters are much alike), and I have seen in it many evils. But I restrained my indignation, by asking myself the question, where I could have been placed in this sublunary world without seeing many evils? I saw immorality, habitual drunkenness, idleness, ignorance, and vanity, openly and boastfully * obtruding themselves on publick view. I saw them triumphing without controul over the timidity of modest merit †. Many things appeared,

cation of youth, exclude those UPSTART PRETENDERS, who would only mislead, by their ignorance and effrontery, the simple, generous, and unsuspecting? Do not the honours and emoluments of degrees, professorships, headships, and other distinguished offices, excite and reward literary excellence? I appeal for an answer to past times, if not to the present. Besides all this, ought not LIBERAL instructors to be independent of the caprice of their pupils?

* In modern times, the most vicious conduct is often pursued for the SAKE OF DISTINCTION, without the INSTIGATION OF PASSION. Many young men have been ruined by the perverse vanity of being called, in a cant language, a BUCK, a PICKLE, or a KNOWING ONE; debauchees and drunkards from affectation.

† Εἰ δὲ τις σώφρων, ἢ δίκαιος ἄλλος, τὴν καθ' ἡμέραν ΑΚΡΑΣΙΑΝ ΤΟΥ ΒΙΟΥ καὶ ΜΕΘΗΝ οὐ δυνάμενος φέρειν, ΠΑΡΕΠΡΑΣΘΑΙ καὶ ἐν ὄψει Εἶναι ΜΕΡΕΙ τὸν ΤΙΜΟΥΤΟΝ.

DEMOSTHENES.

peared openly, that deserved the warmest disapprobation; but I still knew there were amiable and

But if any one is modest, and in other respects a good man, and one that is not able to bear intemperance of life, and drunkenness from day to day—such an one is overlooked, and is of no consideration.

DEMOSTHENES.

The following is the advice which a very worthy and wise man, Dr. Newton, thought it would be right to give a child on going to the university.

“ I expect that when he is sending him to the university, he (the father) would often say to him, Son, you are going into the wide world. Every step you take in it is attended with danger, and requires caution. My eye is upon you no longer; and the vigilance of governors and care of tutors cannot follow you every where. Few will have concern, or affection enough for you to advise you faithfully. Your conduct must be a good deal regulated by your own reflections. The only secure paths are those of religion and virtue; in which it will not be difficult for you to walk, if you live agreeably to that simplicity of life which the rules of academical societies prescribe. Mix not intemperance with your growing years, nor treasure up infirmities against an age the fittest for employment. You have received health from your parents, and you owe it to your children. Be careful in the choice of your company; pay civility to all; have friendships with few; not too quickly with any: an idle companion will corrupt and disgrace you whilst you associate with him, and malign and expose you when you shall shake him off. In this be advised by those whom I intrust to do all good offices for you. Whenever you find yourself with persons

and worthy characters, and excellent practices and institutions, which were not so generally noticed,

of superior age, or quality, or station, or endowments, pay a deference to them. So much is due to their experience, and to their character; modesty is the most amiable virtue, especially in a young man who professes himself to be a learner. Possibly in a large society you may meet with some bold young men, who will think to arrogate to themselves a value amongst their ill-bred companions, by daring to say and do abusive things to their governors: but do not you do so; for impudence is not magnanimity; a brave mind is seen in persevering through the difficulties of a virtuous course; in the conquest of irregular appetites and passions; and in scorning to do any thing that is mean or base, or unworthy of a just man. Have nothing to do with politics, which when you shall have studied all your life, you will not have found out. What will hereafter be the humour, or resentment, or private interest, or public views of men in power: a study which, as it is generally directed, rather leads from virtue, is foreign to your present purpose, and in which if you really had skill, at your age it would seem to be affected. Take the proper advantages of living in a society. Observe the different tempers and dispositions of men; shun their vices; imitate their virtues; make use of their learning; and let the many eyes that are upon you, the conscience of your duty, and an indignation to be insignificant, raise an emulation in you to excel in some kind of art or knowledge that may hereafter be useful to the public. From the moment of your entrance take care of your reputation. Let not one exercise go out of your hands that hath not employed your utmost diligence. Notwithstanding
the

noticed, because they did not force themselves on the attention, but were concealed in the shade of literary retirement. Like the modest flowret, they were over-run by the rankness of the weeds.

I could easily account for the evils I beheld. It was not to be wondered at, that so great a number of young men, just emancipated from school, and from a parent's authority, should break out into irregularities, when encouraged by mutual example. Their passions were strong, their reason immature, their experience defective. Pride, vanity, and the love of pleasure, urged them to any conduct that could either confer distinction, or afford gratification. Many had money at command. These most devoutly followed fashion (that dæmon which allures the vain with irresistible charms to all that is ruinous and ridiculous), and were closely pursued by other young men of spirit, as they called themselves, who were obliged to contract a heavy debt to support their extravagance*.

I believe,

the affection I have for you, I shall not be able to do you the service I desire, unless you assist me with your character. And in all doubtful cases, let not your father who loves you best, and your governors who are well able to direct you, be the only friends you will not consult."

* Considering the enormous expence of university education, occasioned by the influence of bad examples, and considering also the little emoluments of the inferior clergy, we must not wonder that many adopt the sentiments of an old writer, since few are philosophers.

"I had

I believe, under the same circumstances, young men, in any place, would exhibit the same appearances *; and if there is too little restraint, and I think there is too little, the fault is not in the statutes and regulations either of the university or of the colleges, but in the age, which will not impose or bear restraint. Yet there are officers whose hands are invested with every necessary power; and there is little doubt, but that the very glaring abuses which have arisen up, while it has lain dormant, will at last stimulate them to exert its full force.

“ I had rather, said one, make my childe a cobbler than a preacher; a tankard-bearer than a scholar. For what shall my sonne seke for learning, when he shall never get thereby a living? Set my sonne to that whereby he may get somewhat. Do you not see, how every one catcheth and pulleth from the church what thei can? I feare me, one dai thei will plucke down church and all. Call you this the gospell, when men seke onlie for to provide for their bellies, and care not a groate though their soules go to helle? A patrone of a benefice will have a poor yngrame soule to beare the name of a parson for twentie marke or tenne pounce; and the patrone himself will take up for his snapshire, as good as an hundred marke. Thus God is robbed, learning decayed, England dishonoured, and honestie not regarded.”

WILSON'S Arte of Rhetoricke.

* *Vix artibus honestis pudor retinetur; ne dum inter CERTAMINA VITIORUM. Modesty is with difficulty preserved by every honest art. Much less amidst rivalries for eminence in vice.* TACITUS.

When

When the discipline shall be restored, and the obsolete exercises abolished *, no places in the world

* As to logic, &c. which raw boys are obliged to learn, we may say in the words of Lord Bacon :

“ Those grave sciences, logic and rhetoric, the one for judgment, the other for ornament, doe suppose the learner ripe for both ; else it is, as if one should learne to weigh, or measure, or to paint the winde. Those arts are the rules and directions how to set forth and dispose the matter : and if the minde be empty thereof ; if it have not gathered that which Cicero calleth Sylva and Supellex, stufte and variety, to begin with those arts, it doth work but this effect ; that the wisdom of those arts, which is great and universal, will be MADE ALMOST CONTEMPTIBLE, AND DEGENERATE INTO CHILDISH SOPHISTRY ” BACON.

This is really the case in the universities.

The following is a plain and candid account of the exercises for a Bachelor's degree in Oxford. The author of it, Mr. Napleton, of Brazen-nose College, from motives of respect to the university, in which he was a resident tutor, has not exposed the exercises to that ridicule which I think he could not but acknowledge that they deserve.

“ I. DISPUTATIONES IN PARVISO. This exercise is a disputation upon three questions, either in grammar or logic ; to be held three days in every week, during full term, and to continue for the space of two hours, namely, from one to three in the afternoon. Every scholar is obliged to perform this disputation twice, and to be created senior soph, some time in his third year ; and to repeat the disputation once in every term afterwards,

world will be better adapted to a studious life than our noble universities. Much rust has been

to the end of his fourth year. He is moreover enjoined to attend it, when performed by others, during his second, third, and fourth years.

" This exercise is constantly held, as the statute directs ; and occasionally superintended by the proctors, or the masters of the schools. So long as the magistrate is present, the disputation is maintained ; but it cannot be supposed, during his absence, to be carried on with any great degree of vigour. The questions, as might reasonably be expected from their subject matter, and frequent discussion, are trite and uninteresting. The senior soph, once in every term, comes into the school where the disputation is held, and proposes one syllogism : which being done purely to satisfy the letter of the statute, *juramenti gratia*, is commonly styled doing juraments. The article of attendance is, by universal consent, totally neglected and forgot.

" II. ANSWERING UNDER BACHELOR. This exercise is a disputation upon three questions, in logic for the most part, but sometimes in grammar, rhetoric, ethics, or politics. It is to be held twice by every scholar, some time in his third or fourth year, and to continue for the space of an hour and an half. This disputation, as the title of it intimates, is held under the *moderamen* of a determining bachelor.

" This exercise is performed much in the same manner as the preceding ; except that, as it is held in Lent, the schools are more frequently visited by the proctors and masters.

" III. EXAMINATION. The statutable examiners are three regent masters, to be appointed, in rotation

been contracted in them by time, many evils deeply rooted, which cannot be eradicated but by the legislative arm ; yet, with all their imperfections, I will maintain, that no place is able to furnish more advantages to the real student *. In them are founded some of the finest libraries on earth ; not only public libraries for the general use of members of the university, but libraries in

tation by the senior proctor. Any other regent master may concur in the examination, if he pleases. The number of scholars to be examined in the same day or class, may not exceed six. They are to be examined in grammar, rhetoric, logic, ethics, and geometry, and in the Greek classics ; they are also required to speak the Latin tongue with fluency. The vice chancellor and proctors are enjoined to attend examinations : the former twice in every term, the latter four times each, in order to see that they are duly and statutably carried on.

" The appointment of examiners, by rotation, has long since been disused ; and the number of regents constantly resident in the university, is so small, that it would be extremely troublesome, if not absolutely impracticable, to resume it. In the present method, the candidate solicits three masters to be his examiners, and then obtains the proctors appointment or *liceat*. The masters usually permit him to chuse his own classics. It seldom happens that more than two or three candidates are examined in the same day, frequently only one.—The statute lays no injunction upon scholars to attend examinations, and it is become rather unusual so to do. No other master ever assists at the examination, besides those appointed in the *liceat*."

* I except London, where more opportunities are to be found than any where else.

each

each college, scarcely less convenient than if they were in the student's own apartment. In the university at large, professorships established with ample stipends; in colleges, tutors and lecturers. The buildings convenient, elegant, spacious, airy. The apartments of students for the most part handsome and commodious, silent, retired, and in every respect fitted for a life of study. Sweet gardens and groves, delightful walks and rural retreats*. Add to all this, that the high antiquity of the places, and the many great and learned persons who have issued from them, give them a most venerable air, and tend to animate the student with a generous emulation†.

* Some very eminent POETS have not, however, been very fond of the universities. Witness Milton and Gray, cum multis aliis. The fettering of such men with statutes, disputations, &c. &c. was like confining an eagle in a cage.

† Cùm ea loca videamus, in quibus memoria dignos viros acceperimus multos esse versatos magis moveamur, &c. . . . Me quidem IPSÆ ILLÆ NOSTRÆ ATHENÆ non tam operibus magnificis exquisitisque antiquorum artibus delectant, quàm recordatione summorum virorum, ubi quisque HABITARE, ubi SEDERE, ubi DISPUTARE sit solitus. *When we see those places in which many memorable men have been conversant, we are more affected with the idea, &c. . . . For my own part, our Athens does not please me so much by its magnificent buildings, &c. as by the recollection of ITS GREAT MEN, where each of them used to lodge, to sit, to dispute.*

CIC.

But

But as this reform may be distant, and as, in the sincerity of my heart, I consider the sending a son thither at present, without particular precautions, as a most dangerous measure; a measure which may probably be destructive of his learning, his morals, his health, his character, and his fortune, if he has one; I think it a duty incumbent on me to point out, as well as I am able, the most likely means to save all these from destruction, and to obtain the natural advantages of these distinguished seminaries.

In the first place, boys should not be sent to the university so young as they often are*. It

* Mechovius, who has written very sensibly on the subject of education in his *Hermathena*, advises, that the scholar should be kept at school till the age of ONE AND TWENTY. Upon which circumstance the judicious Morhof remarks, *Quàm bene cum republica ageretur, si beatis illis modestisque gradibus primum ad academias, et ab illis ad cathedras, tribunalia, et subsellia procederemus. Sed volatica hodiè omnia sunt et superficiaria, cum plurima pars juvenum solam ostentare speciem, quàm solidam præstare eruditionem, malit; quo fit, ut prope diem Barbaries omnia occupet, et ubique improbitas et ignorantia triumphet.*—*How happy would it be for the public, if we should advance by those slow and modest steps to the university, and then to the pulpit, the bar, &c. But in the present time, all our improvements are hasty and superficial, since most young men had rather make an ostentatious display of appearances, than acquire solid erudition; whence it arises that barbarism has almost seized every thing, and that wickedness and ignorance every where triumph.*

is really cruel to let a boy of fifteen be precipitated into drunkenness and debauchery. By a too early entrance, his health will be injured, his peace of mind broken, his learning lost, and his morals depraved. Examples and opportunities for vice abound, and the inexperience, and want of resolution, characteristic of boys, will render it difficult to avoid contagion. There are instances of those who have gone through with safety at this very early age: but they are few, in comparison with those who have sustained such injuries as they have long and severely felt. Every one, on putting on the academical dress, commences a man in his own opinion, and will often endeavour to support the character by the practice of manly vices. I advise, therefore, that no boy shall be sent to the university till he is nineteen years old*. An additional reason is, that, in four years, he may take a bachelor's degree; and four years bring him to the age at which he may go into orders, or enter with propriety into other professions. But when a

* Mr. John Clarke is of the same opinion; but the reason he gives for his opinion is, that the vulgar method of teaching in schools is so VERY SILLY, that a boy cannot be prepared for college before that age.—It is very certain, that from boys being sent too soon to the university, the work of the school is obliged to be done there for three years. Whereas science and philosophy are the proper studies of the university, according to their institution.

boy

boy enters at fifteen *, he takes his degree at nineteen, and then waits till three-and-twenty without employment. This awkward interval is not often spent in the university, but in the country, and in the employments of a sportsman and man of pleasure. Four years of idleness must make great havock in his learned attainments. Let it be considered how much more advantageously the four years from fifteen to nineteen would be spent in a well-directed school. Such a foundation would be laid in classical learning, as would scarcely ever give way, even though it should suffer a temporary neglect.

I am aware that all boys cannot wait at school till nineteen, because vacancies in scholarships, exhibitions, and fellowships, often summon them unexpectedly before that time. But I must exhort parents not to let their sons incur danger of moral and mental corruption, for the sake of adding a few pounds a year to their allowance. Where any considerable advantage

* Till the childe hath some good understanding of himself and book; till he can command the one, and will use the other, what should he do abroad either at the universities, innes of court, or in a farre country? . . . Youth will leave that they understand not and find no sweetnesse in, and will go to that which they can do, and their natures must needs relish.

WOODWARD'S Childe's Patrimonic.

But let them understand their books, and they will not fail to find a sweetness in them.

is to be obtained, I cannot expect, in these times, that it will be foregone; but every precaution must be used to obviate the ill consequences of embarking a boy without a proper pilot, on a wide and stormy ocean.

Whenever the circumstances of the parent will admit, a private tutor of character must be engaged. A compensation must be made him sufficient to induce him to inspect his pupil not only in the hours of study, but also of amusement; and I would give particular directions, that the pupil should never take a walk or a ride but in the company of the private tutor, or of those whom he may approve. A faithful tutor, who will thus condescend to watch the moral conduct of his pupil, will be far more desirable than a man of genius and learning, who will only attend to literary improvement.

I shall not lay down any rules for the conduct of academical study, but shall content myself with advising the parent to place his son under some ingenious and worthy tutor, and then to submit the conduct of his education at the university entirely to the tutor's direction. The college tutors are often, it is to be presumed *, men of judgment, as well as learning and morals, and are well qualified to direct the student in every part of his conduct. It is at the same time to

* "Touching some tutors and their proceeding with their pupils, then and now, as I think it not a patterne for imitation, so I know it to be above my censure."

WOODWARD'S Childe's Patrimonic.

be

be lamented that from the number of pupils usually allotted to one, he is incapable of paying all that attention to each, which a tender parent must desire. For that reason, I wish a private tutor to be joined with the college or official tutor, whenever it can conveniently be effected. I own, for my own part, I should be afraid to trust a son without one. The private tutor, it must be remembered, should have the whole management of the pupil's finances. Scarcely any but those who have resided in the university, or are parents of pupils, can form an adequate idea of the many evils of every kind and degree, which would be avoided by giving a prudent private tutor full powers to direct the expences of his disciple*.

Under such restrictions, and with a few public alterations, I repeat, that no place is better calculated for studious young men, than these venerable seats of the muses, to which they have for ages resorted. To prove that

* For want of this precaution, young men educated in the universities frequently become debauched spendthrifts, and complete the character thus well drawn by an antient :

Οἱ πολέμιοι τῆς οὐσίας ὑπάρχοντες, καλαίριχοι τὸν ἀγρὸν, διαρπάζοντες τὴν οἰκίαν, λαφυροπωλοῦντες τὰ ὑπάρχοντα, σκοποῦντες, οὐ τί διδαπᾶν εἶναι, ἀλλὰ τί δαπανηθῆσιναι, οὐδὲ τι περιεῖναι, ἀλλὰ τι οὐ περιεῖναι* ΕΝ ΤΗ ΝΕΟΤΗΤΙ ΤΑ ΤΟΥ ΓΗΡΩΣ ΕΦΟΔΙΑ ΠΡΟΚΑΤΑΝΑΛΙΣΚΟΝΤΕΣ. ΧΑΙΡΟΝΤΕΣ ΤΗ ΕΤΑΙΡΑ, ΟΥ ΤΟΙΣ ΕΤΑΙΡΟΙΣ. ΚΑΙ Τῷ Οἶνῳ, ΟΥ ΤΟΙΣ ΣΥΜΒΟΤΑΙΣ.

ATHENÆUS.

they

they are capable of forming the greatest characters in every department, I appeal to the annals of my country. And I cannot help thinking, that their declared enemies, those who wish to destroy, or totally alter their constitution, are of that description of men who envy the advantages which they have never shared, or who, from an unfortunate mode of thinking, endeavour to overturn all the antient establishments, civil and ecclesiastical *.

* In academiâ confluxus est ingeniorum variorum, etiâ diversissimorum; reperiuntur ibi homines pravi etiâ ac flagitiosi, per quos animi simplices faciliè corrumpuntur. Est ibi etiâ major aliquanto vivendi libertas, quàm in præsentia et sub oculis parentum. Dantur occasiones discurrendi, potandi, ludendi alea et tessæris. . . . Adde quòd reperiantur, qui his modis quæstum faciunt, stultæque juventutis promptitudinem facilitatemque, habeant vœtigalem. An ergo meos filios tot periculis ultrò exponam? Scilicet cet utiquè, castè, moderatè, sobriè, honestè vivitur, academiâ solâ exceptâ. Vel si hoc malè fingitur, quid non et alibi prospicimus securitati nostrorum? Aut si possumus alibi, cur licebit minus in academiâ? Sunt profectò ibi quoque leges, sunt magistratus, sunt viri honestatis virtutisque amantes, et interdum plus, quam nonnulli volunt. rigidi ac severi. Non igitur academia in causa si qui in eâ malè vivant, non ordo professorius, non cætera a regibus optimè constituta et quantâ possunt observari solitâ diligentia. . . . Quare manet verum quod innuebam superius, educationis locum maximè idoneum academiâ esse. *In the university there is a confluence of various dispositions; even of the most opposite. Bad, nay very wicked persons are*

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found there, by whom unsuspecting minds are easily corrupted. There is also there a greater latitude of living, than in the presence and under the eyes of the parents. Opportunities offer of making excursions, of drinking, of playing with dice and cards. . . . Add to this, that there are those who take advantage of these proceedings, and levy contributions on the thoughtlessness and good-nature of inexperienced youth.—What, then, shall I, of my own accord, expose my child to so many dangers? Verily the world goes on chastely, moderately, soberly, honestly, every where but in the university. Now, if this is really the case, why do we not seek security for our children elsewhere? Or, indeed, if we can find it so elsewhere, what should hinder us from finding it in the university? There also are laws, there are magistrates, there are men who love honesty and virtue, and who are sometimes stricter and severer than some would have them. The university is not therefore to be blamed, because some live irregularly in it; no, nor the professors, nor the other wise establishments of great men of old time, which are observed as strictly as the times and manners will permit. . . . Wherefore that remains true which I hinted above, that the university is still the fittest place for education.

JOANNES SCHEFFERUS, de Informat. Literat.

In the above section I have only taken notice of the English universities. I am not experimentally acquainted with any others; but I know that great pains have been taken to recommend the Scotch and foreign universities, to *Englishmen*.—They certainly can be superior in no other respect but *strictness of discipline*. I believe Europe cannot produce parallels to Oxford and Cambridge, in opulence, buildings, libraries, professorships, scholarships, and all the external dignity and mechanical apparatus of learning. If there is an inferiority, it is in the *PERSONS*, not in the places or
their

their constitution. And here I cannot help confessing, that a desire to please the great, and bring them to the universities, for the sake of honour and profit, and other POLITICAL motives, causes *a compliance with fashionable manners, a relaxation of discipline, and a connivance at ignorance, folly, and vice.*

I will only add one more caution before I leave the subject of literary advice. Let not the scholar think his education finished, when all the forms of it are completed. Let him not close his books as soon as he has relinquished his tutor. Improvement is the business of life. And his days will pass away pleasantly, who makes a daily addition to his ideas. But he who deserts his books, from a common and mistaken notion, that after a certain number of years spent in the usual forms, he is COMPLETED, will soon find that his book will desert him. NON E BUONO CHI NON CERCA DI DIVENTAR MEGLIORE. *He is not good who does not endeavour to become better.* He will have renounced one of the best modes of spending *otium cum dignitate*, a respectable retirement. Some of the most important professions should not be, as they often are, merely *a genteel retreat for idleness*; NOMINE MAGNIFICO, SEGNE OTIUM.

TACITUS.

I omit what I had said on the late prohibition of private tutors at Cambridge, by the desire of a resident member of that university, who very obligingly informed me, that though private tutors are prohibited, in order to prevent some great abuses, yet when they are wanted for the purposes which I have recommended in this section, they are allowed clandestinely, or rather by connivance.

I am also informed, that some reformatations begin to take place in Oxford; particularly that

programmas have been issued out, requiring the younger members to be in their colleges at eleven o'clock at night. This, I am told, is only the prelude to other salutary regulations. The public has indeed every thing to hope from the judgment of the present Vice-chancellor, the Rev. Dr. Dennis, President of St. John's College. The very respectable Dean of Christ church, Dr. Bagot, has also set an illustrious example, in restoring the discipline of his college. It is an arduous undertaking; but there is the more virtue and glory in the accomplishment of it.

I hope I may take the liberty to add, from a sincere desire to prevent evil, that students should not in general reside more than seven years in any university. Secluded from the pains and pleasures of sympathy, and from social and family cares and satisfactions, they sink into a SELFISHNESS and INDOLENCE, no less fatal to enjoyment than to improvement. Those, however, who are really and not only nominally engaged in teaching, in lecturing, or in superintending morals, may certainly RESIDE without local injury, as long as their circumstances and inclination shall require. All others are most truly characterized by the appellation of the *Drones of Society*, IGNAVUM PECUS.

As the expences of university education are a principal object of consideration with many, I have thought it expedient to subjoin the following account of a Commoner's expences at Oxford in 1723. Luxury has encreased since that time; but otherwise, I believe, a *modest and temperate young man, of small or no fortune*, might contrive to live in a decent mode, and answer all the purposes of going to college, with a very moderate allowance; especially with the assistance of exhibitions, Bible, clerkships, scholarships, &c. which are easily obtained.

An account of a Commoner's expences in one quarter, at Hart-hall, now Hertford college, by the worthy and learned Dr. Newton, the Principal.

	£.	s.	d.
Chamber-rent — —	1	0	0
Tuition and officers stipends —	2	5	0
* University dues —	0	1	3
† Charter — —	0	0	6
Bedmaker's wages — —	0	6	6
Domus — —	0	0	3
‡ Decrements — —	0	4	2
§ Servitor — —	0	2	6
Commons and battels (cook and butler's salaries § included }	3	16	11
	<hr/>		
	7	17	1

A view of each week's expence for commons, and battels ||, in the said quarter, exclusive of the cook and butler's salaries.

	£.	s.	d.
June 28 — —	0	4	4½
July 5 — —	0	4	5½
12 — —	0	4	6½

* To the readers of the unendowed lectures 6d. To the bedel of arts 2d. called Culet, i. e. Collecta. To the keeper of the galleries at St. Mary's 6d. To the clerk of St. Mary's 1d.

† Paid to the university at Michaelmas and Lady-day only, for the defence of their privileges.

‡ Each scholar's proportion for fuel, candles, salt, and other common necessaries: originally so called, as so much did, on these accounts, decrease, or was discounted from a scholar's endowment.

§ Four-pence a week to each of those servants from every Commoner of the society, in lieu of all fees and perquisites before received by them.

|| *Battels* is the university name for the expences which are incurred by boarding in a college, and which are paid to the bursar.

			£.	s.	d.
July	19	—	0	4	5½
	26	—	0	4	8
Aug.	2	—	0	4	5½
	9	—	0	5	9
	16	—	0	5	3
	23	—	0	4	11
	30	—	0	4	10½
Sept.	6	—	0	5	11½
	13	—	0	4	11½
	20	—	0	4	9½
	27	—	0	4	11½
			3	7	7

The peruser of this account may be pleased to take notice, that this was a quarter in which there were fourteen weeks, and of which the Commoner was not absent from the hall one day; and that the pure commons and battels of this whole quarter amount

			£.	s.	d.
to no more than	—	—	3	7	7
Add to this					
The cook and butler's salaries for four-			0	9	4
teen weeks	—	—			
The decrements	—	—	0	4	2
Allowance to domus	—	—	0	0	3
The allowance to the servitor for waiting			0	2	6
The whole expence of eating and drink-					
ing, and of the accommodations and			4	3	10
attendance and service relating there-					
to, comes but to	—	—			

Which (three halfpence over) is 5s. 11½d. per week, or 10½d. per day.

After

After this manner did this Commoner live in Hart-hall; and after this manner, within a trifle over or under (and, if an instance be produced to the contrary, I will be bound to give a satisfactory reason for it), have other Commoners lived, and do still live in Hart-hall; and after this manner, whenever my family are not with me, which sometimes they are not for a fortnight or three weeks together, do I myself live in Hart-hall. Upon these occasions I hardly ever dine or sup out of the common refectory; I neither vary the meat, nor exceed the proportion that is set before the lowest Commoner; ten-pence a day hath paid for my breakfast, dinner and supper. I have, I thank God, as good health as any man in England; and as good an appetite as any member of the community; and, for a constancy, had rather live in this manner in Hart-hall, so far as relates to eating and drinking, than at any nobleman's table in Europe.

The following are MISCELLANEOUS PASSAGES from Dr. NEWTON and Mr. AMHURST, on Subjects relating to the UNIVERSITIES, which are inserted in this Place for the Consideration of the unprejudiced Reader, and as Confirmations of many Opinions already advanced on this Book.

There cannot be a plainer proof that any society wants a reformation, than to shew undeniably that it is faulty in its constitution, as well as its morals; that the laws made for its preservation and well-being are, many of them, wicked, unreasonable,

ridiculous, or contradictory to one another; that, for the most part, those laws, which are so, are more insisted upon, and more rigorously executed than those which are not so; and that errors, of some kind or other, either in the laws themselves, or in the abuse of them, appear almost in every particular.

To give a just account of the state of the university of Oxford, I must begin where every freshman begins, with admission and matriculation; for it so happens, that the first thing a young man has to do there, is to prostitute his conscience, and enter himself into perjury, at the same time that he enters himself into the university.

If he comes elected from any public school, as from Westminster, Winchester, or Merchant Taylors, to be admitted upon the foundation of any college, he swears to a great volume of statutes, which he never read, and to observe a thousand customs, rights and privileges, which he knows nothing of, and with which, if he did, he could not perhaps honestly comply.

He takes one oath, for example, that he has not an estate in land of inheritance, nor a perpetual pension of five pounds per annum, though perhaps he has an estate of ten times that value; being taught that it is mere matter of form, and may be very conscientiously complied with, notwithstanding the seeming perjury it includes.

To evade the force of this oath, several persons have made their estates over in trust to a friend, and sometimes to a bedmaker; as a gentleman at Oxford did, who locked her up in his closet, till he had taken the oath; and then dispossessed the poor old woman of her imaginary estate, and cancelled the writings.

That

That most excellent casuist, the present bishop of Ely (Dr. Fleetwood), in a book entitled, *Chronicon Preciosum*, has, with great judgment and accuracy, discussed this point; *viz.* Whether a person, who has an estate of inheritance in land, or a perpetual pension of above five pounds *per annum*, as things now stand, may with equity, and a good conscience, take the aforesaid oath; and has determined it in the affirmative. But I am persuaded, that that excellent person would think it a very laudable design, as the value of things is so much altered since the foundation of most colleges, to have the statutes also altered; because many scrupulous persons, however safely they might do it, will not take an oath in any other, than the plain, literal, and grammatical sense of it: neither, in strictness, ought the contrary to be commonly practised, because it depreciates the value of an oath, and opens a door to numberless evasions and prevarications.

Within fifteen days after his admission into any college, he is obliged to be matriculated, or admitted a member of the university; at which time he subscribes the thirty-nine articles of religion, though often without knowing what he is doing, being ordered to write his name in a book, without mentioning upon what account; for which he pays ten shillings and six-pence.

At the same time he takes the oaths of allegiance and supremacy, which he is prætaught to evade, or think null: some have thought themselves sufficiently absolved from them by kissing their thumbs, instead of the book; others, in the crowd, or by the favour of an honest beadle, have not had the book given them at all.

He also swears to another volume of statutes, which he knows no more of than of his private college-statutes, and which contradict one another in

many instances, and demand unjust compliances in many others; all which he swallows ignorantly, and in the dark, without any wicked design.

If I should say that perjury in this case is innocent, as to the person perjured, and that the whole sin lies upon those who enjoin it, I should be caught up by some of my readers, as maintaining the same principles with our Jacobite High Church priests, who have saddled all their late perjury upon the King who made the oath, applying the most christian reasoning of sage Hudibras, so well known, upon this occasion.

But, with my readers good leave, I think there is a great deal of difference between a man's calmly taking an oath, against the conviction both of his eyes and his conscience, for sordid lucre, or (to put the case in the best light) for fear of starving; and another man's taking a blind oath, which he is unwarily led into, to obey a set of laws, which he reasonably supposes are good laws, and consistent with one another (as any one would naturally conclude), and for no sordid end.

Indeed, the good men have got a pretty prevarication enough to excuse their contradictory inconsistent statutes, which is this: when a prior act, say they, is contradicted by a later one, the prior one is abrogated of course, without any formal repeal; or when a private statute clashes with the laws of the land, it is null of itself, as in the case of saying mass, for which there still is a statute, to which we swear *in the heap*; but then we are told, that that statute is of course abrogated by the Reformation.

Now, though this may be true enough in law, or in the nature and reason of things, yet I think, at least, there would be no harm in having them formally abolished, were it only because they are useless;

less; for it would remove all possible occasion of complaint and reproach; it would satisfy scrupulous consciences, and keep many consciences more truly scrupulous; for when young men see that they are obliged to swear to one thing, and do another, they will, by degrees, grow hardened in their minds, and wear off that strictness and regard for an oath, which they once had, always finding out, in the nature and reason of things, somewhat to absolve them from the obligation. Besides, I am afraid, that, in truth, all statutes which we have sworn to obey, ought, in *foro conscientiae*, to be obeyed, however unlawful the matter of them may have been rendered by the legislature of the land; unless, in pursuance thereof, they have been repealed.

What makes me insist upon this more than I otherwise should, and strengthens my reasons for it is, that we find the bishop of Chester, at the royal visitation of Maudlin college, upbraiding them with this very thing: for when Dr. Hough, the present bishop of Worcester, told him that he would submit to the King as far as was consistent with the statutes; the bishop asked him, Whether he observed all those statutes? — You have a statute, said he, for mafs; why don't you read mafs? Which Dr. Hough was forced to answer in the manner before mentioned, That the matter of that oath was unlawful; and in such a case no man was obliged to observe an oath; and besides, that that statute was taken away by the laws of the land. See Ayliffe's Hist. vol. I. p. 365.

Such a reproach as this, however unjust, from the mouth of a bishop, was warning enough to them to take away, for the future, all occasion of triumph over the universities; but there is a strange temper in some men, which will not suffer them

to part with old foundations, however weak, rotten, and obnoxious to the enemy.

But I have not mentioned the most absurd thing in matriculation yet. The statute says, if the person to be matriculated is sixteen years of age, he must subscribe the thirty-nine articles, and take the oaths of allegiance and supremacy, as also an oath of fidelity to the university; but, if the person is not sixteen years of age, and above twelve, then he is only to subscribe the thirty-nine articles.

What a pack of conjurors were our forefathers! to disqualify a person, to make a plain simple promise to obey his King, until he is sixteen years of age, which a child of six is able to do; and at the same time suppose him capable, at twelve years of age, to subscribe thirty-nine articles of religion, which a man of threescore, with all his experience, learning, and application, finds so hard to understand!—I wonder they did not command us to teach our children logic and mathematics, before they have learned to read.

It is hardly worth mentioning, amongst all these absurdities, that by this statute many persons avoid taking the oaths of allegiance and supremacy at all; for being, or pretending to be, under sixteen when they are matriculated, they are excused from it at that time; and I never heard that any body was ever called upon afterwards to take them, unless they take a degree; but how many are there who stay many years at Oxford, without taking any degree?

From such an initiation it is no wonder that we have such proficients, a race of profligate unprincipled men; insincerity and immorality are the first rudiments of their education; they are trained up and tutored in the arts of deceiving, and of being deceived; they are obliged to swear to statutes which

which they never saw, and to subscribe doctrines which they cannot understand, in order to fear their young consciences against any future impressions; that they may not, when they grow up, startle at things which frighten illiterate men, who have not armed their minds with this sort of scholastic philosophy and academical knowledge.

By the munificence of various persons, well affected to learning and knowledge, there are now founded at Oxford lectures and professorships of all or most of the arts, sciences, and faculties in the world, with profitable salaries annexed to them. But it is very merry to observe how preposterously these places are disposed of: instead of those persons who are thoroughly versed in each respective art, science, or faculty, they are, for the generality, bestowed upon such as are utterly and notoriously ignorant of them, and never made them their study in their lives. They are given away, as pensions and sinecures, to any body that can make a good interest for them, without any respect to his abilities or character in general, or to what faculty in particular he has applied his mind.

I have known a profligate debauchee chosen professor of moral philosophy; and a fellow, who never looked upon the stars soberly in his life, professor of astronomy: we have had history professors, who never read any thing to qualify them for it, but Tom Thumb, Jack the giant-killer, Don Bellianis of Greece, and such like valuable records: we have had likewise numberless professors of Greek, Hebrew, and Arabic, who scarce understood their mother tongue.

Indeed, as things have been managed of late years, it does not signify a farthing who our professors and lecturers are; Davus will do as well as OEdipus to —do nothing, but receive a certain sum of money every year for his negligence and perjury:

perjury: a mere sinecure does not require any extraordinary abilities. . . .

" I hope you intend to acquaint the world, amongst other abuses, in what manner the pious designs of those good men, who left us all our public lectures, are answered. Yesterday morning at nine o'clock the bell went as usually for lecture; whether for a rhetorical or logical one, I cannot tell; but I went to the schools, big with hopes of being instructed in one or the other, and having sauntered a pretty while along the quadrangle, impatient of the lecturer's delay, I asked the major (who is an officer belonging to the schools) whether it was usual now and then to slip a lecture or so: his answer was, that he had not seen the face of any lecturer in any faculty, except in poetry and music, for three years past; that all lectures besides were entirely neglected.

" Every Thursday morning in Term time there ought to be a divinity lecture in the divinity school: two gentlemen of our house went one day to hear what the learned professor had to say upon that subject; these two were joined by another master of arts, who without arrogance might think they understood divinity enough to be his auditors; and that consequently his lecture would not have been lost upon them: but the doctor thought otherwise, who came at last, and was very much surprized to find that there was an audience. He took two or three turns about the school, and then said, *Magistri, vos non estis Idonei auditores; præterea, juxta legis doctorem Boucher, tres non faciunt collegium—* valete; and so went away.

" Now it is monstrous, that notwithstanding these public lectures are so much neglected, we are all of us, when we take our degrees, char-

ged

"ged with and punished for non-appearance at the
 "reading of many of them; a formal dispensation
 "is read by our respective deans, at the time our
 "grace is proposed, for our non-appearance at these
 "lectures, and it is with difficulty that some grave
 "ones of the congregation are induced to grant it.
 "Strange order! that each lecturer should have his
 "fifty, his hundred, or two hundred pounds a year
 "for doing nothing; and that we (the young fry)
 "should be obliged to pay money for not hearing
 "such lectures as were never read, nor ever com-
 "posed." . . .

This art of chopping logic (as it is most properly
 called) is the easiest art in the world; for it requires
 neither natural parts, nor acquired learning, to make
 any one a complete master of it; a good memory
 is the only one thing necessary to arrive at a per-
 fection in it; and even that may upon occasion be
 dispensed with; as by the following account of the
 method of their disputations at Oxford will ap-
 pear.

The persons of this argumentative drama are
 three, *viz.* the opponent, the respondent, and the
 moderator.

The opponent is the person who always begins
 the attack, and is sure of losing the day, being al-
 ways (as they call it) on the wrong side of the ques-
 tion; though oftentimes, that side is palpably the
 right side, according to our modern philosophy and
 discoveries.

The respondent sits over-against the opponent,
 and is prepared to deny whatever he affirms, and
 always comes off with flying colours; which
 must needs make him enter the lists with great for-
 titude and intrepidity.

The moderator is the hero, or principal character
 of the drama, and is not much unlike the goddess
 Victoria, as described by the poets, hovering be-
 tween

tween two armies in an engagement, and, with an arbitrary nod, deciding the fate of the field. There is this difference, indeed, between the military combatants and our school combatants, that the latter know the issue of their conflict before they begin, which the former do not.

This moderator struts about between the two wordy champions, during the time of action, to see that they do not wander from the question in debate; and when he perceives them deviating from it, to cut them short, and put them into the right road again; for which purpose he is provided with a great quantity of subtle terms and phrases of art, such as, *quoad hoc*, & *quoad illud*, *formaliter* & *materialiter*, *prædicamentaliter* & *transcendaliter*, *actualiter* & *potentialiter*, *directè* & *per se*, *reductivè* & *per accidens*, *entitativè* & *quidditativè*, &c. all which I would explain to my English reader with all my heart, if I could.

Having described the persons of this *ethico-logico-physico-metaphysico-theological* drama, I will now give some account of the drama itself, or rather of the method of conducting it.

Academical disputations are two-fold, ordinary and extraordinary: ordinary disputations are those which are privately performed in colleges every day, or twice or thrice a week (according to different customs or statutes) in Term-time; extraordinary disputations I call those which are performed in the public schools of the university, as requisite qualifications for degrees: the method of both is the same, and equally arduous is the performance. But I will confine my account to the public disputations, because more solemn and important than the other.

When any person is to come up in the schools to dispute (*pro formâ*) for his degree, he is obliged by statute to fix a paper upon both the gates of the schools,

schools, before eight o'clock in the morning, signifying that he is to dispute in the afternoon upon such a question (which is to be approved of by the master of the schools) with his own name, and the name of the college or hall to which he belongs.

All students in the university, who are above one year's standing, and have not taken their batchelor (of arts) degree, are required by statute to be present at this awful solemnity, which is designed for a public proof of the progress he has made in the art of reasoning; though, in fact, it is no more than a formal repetition of a set of syllogisms upon some ridiculous question in logic, which they get by rote, or, perhaps, only read out of their caps, which lie before them with their notes in them.

These commodious sets of syllogisms are called Strings, and descend from undergraduate to undergraduate, in a regular succession; so that, when any candidate for a degree, is to exercise his talent in argumentation, he has nothing else to do, but to enquire amongst his friends for a string upon such or such a question, and to get it by heart, or read it over in his cap, as aforesaid. I have in my custody a book of strings upon most or all of the questions discussed in a certain college, very famous for their ratiocinative faculty; on the first leaf of which are these words,

Ex dono Richardi P—e primæ Classi Benefactoris munificentissimi.

From whence it appears, that this Richard P—e was a great string-maker, and by his beneficent labours had furnished his successors in the first class, with a sufficient inheritance of syllogisms, to be as good logicians as himself, without taking any pains.

Behold,

Behold, loving reader, the whole art and mystery of logic, as it is taught in the most famous university in the world; and judge for thyself, whether Sir Richard Steel has not described it very justly in his dedication to the Pope, thus:

“ This method may be called the art of wrangling, as long as the moderator of the dispute is at leisure; and may well enough be supposed to be a game at learned racket. The question is the ball of contention; and he wins, who shews himself able to keep up the ball longest. A syllogism strikes it to the respondent: and a negation, or a lucky distinction returns it back to the opponent; and so, it flies over the heads of those, who have time to sit under it, till the judge of the game strikes it down, with authority, into rest and silence.”

I forgot, in my last paper, to mention, that our Christian Mother of arts and sciences took a particular liking to an old beathen atheistical philosopher, one Aristotle by name, to whose musty systems of logic, rhetoric, politics, and ethics, she was so much wedded, that she constituted them the standards of those arts to all succeeding generations; and by statute obliged her matriculated issue to defend and maintain all his peripatetical doctrines, right and wrong together, to the last gasp of their breath, and the last drop of their ink; and it was further enacted, by the authority aforesaid, that if any person should presume to dispute or deny the Stagyrice's opinion in any public exercise, the said exercise should not pass *pro formâ*; and moreover, that the audacious delinquent should be fined five shillings for every such offence; a sum, which every philosophical Freethinker does not care to pay, for pretending to be wiser than his forefathers.

This

This old Pagan was undoubtedly a very learned man in his time, and has left several notable treatises behind him ; nay, I will suppose, in his behalf, that we have had nothing like them published ever since, except (*absit invidia verbo*) the inspired books of the New Testament ; though a very able logician, and an Oxonian too, nay, and a member of a college, where Aristotle has no reason to complain of disrespect, has been heard to declare, that The best book that was ever written, except the Bible, was Smiglecius.

For my part, I cannot agree with this learned gentleman, but firmly and orthodoxly believe that Aristotle, as by law established, is the best author, that ever set pen to paper : I have indeed often heard our countryman, John Locke, put in competition with him ; but to me it seems very plain that Aristotle was a deeper scholar than Locke, because he wrote in Greek (which was his mother tongue), and a better churchman, because less of a Christian.

But, as great a friend as I am to this old heathen philosopher, I can see no reason to believe every thing he says, nor to swallow his truths and his falsehoods together ; I would therefore humbly propose a reformation of learning from the philosophical popery which prevails at present in our universities ; I would have no more an infallibility pretended to in the schools, than in the church ; no absolute determination of speculative points reposed in any man, or body of men ; but I would have an universal toleration allowed to all students and lovers of truth, to enquire impartially after it, and to dispute freely about it ; I would have all inexplicable jargon, insignificant terms, and empty phraseology, with which our disputations have been long encumbered, banished from the schools ; and in a few words, I would have our learned education,

cation, which at present soars too far into metaphysical and invisible regions, reduced to natural reason and common sense.

I am glad that, in some colleges in Oxford, this reformation of learning is already begun; where, I hear, it is frequent for the tutors, in their lectures upon many points of philosophy, to tell their pupils that, in the schools, they must hold such a side of the argument; but that the other side is demonstrably the right side.

If this honest spirit of reformation should prevail, we might expect to see plain truth and sincere knowledge flourish in our universities, instead of false learning and disguised ignorance.

But, says the rigid disciplinarian, shall we have no stated rule to go by? no fixed method of deciding our disputes? What endless animosities and quarrels will arise amongst ignorant and obstinate men, if we are all left to our own licentious imaginations and unrestrained judgments?

To this I answer, that if we have any stated rule or fixed method of deciding disputes, besides the force of truth and conviction, we had as good not dispute at all; if Aristotle is to be our gospel, let us even turn to the words of Aristotle, and not rend the peripatetic church with needless schisms and divisions.

But, if an universal liberty were allowed to debate upon all subjects with freedom and impartiality, I should not be in any great pain for the consequence; it is, indeed, pretended, that Aristotle's authority was first of all established, to prevent those quarrels and skirmishes which used frequently to happen in the universities between different parties of scholars, who maintained different opinions, and scorned to yield either of them to the other; in which case they used to adjourn from the schools into some neighbouring field, and there finish their debates.

debates with more convincing arguments, and more unanswerable syllogisms.

In these polemical debates (properly so called) it is said that many persons were so thoroughly confuted by their antagonists, that they never opened their mouths in controversy again, nor ever hunted another question through the wild mæanders of mood and figure.

To restore, therefore, the public peace, and to keep the scholastic disputations from coming to blows and bloodshed, it was found necessary to establish some unerring rule of philosophical faith, and resolve the decision of all controversies into some certain method.

This is the best account that we have of the origin and institution of the Aristotelical dominion in the universities; we must dispute to no purpose, because our academical predecessors could not dispute without going to loggerheads; and thus the folly of our forefathers (like Adam's sin) derives upon us the unhappy necessity of defending absurdities, and of propagating falsehood.

Whilst our education continues in this state, it is impossible that truth, or knowledge, or learning, should increase; the most that we can expect from it, or what it pretends to, is only to maintain the ground our forefathers got, and to make us as wise as Don Aristotle, and no wiser; with this unlucky clause annexed to it, that we must take his wisdom and his folly, his dreams and his arguments, in the lump together: — *Aristotelem similiter totamque peripateticorum doctrinam pro virili defendere teneantur.* Vid. Statut. tit. 6. Sect. 2.

To fill up the remaining part of this paper, I will present the reader with a short string of syllogisms, upon a common question, as it was disputed about

about three years ago; Dr. B——n being then Vice-Ch——r.

Intrent Opponens, Respondens, & Moderator.

Opponens. *Propono tibi, domine, hanc questionem, (viz.) — An datur actio in distans?*

Respondens. *Non datur actio in distans.*

Oppon. *Datur actio in distans; ergò falleris.*

Resp. *Negatur antecedens.*

Oppon. *Probo antecedentem;*

Si datur fluxus virium Agentis, cum distat Agens, tum datur actio in distans.

Sed datur fluxus virium agentis, cum distat agens.

Ergò datur actio in distans.

Resp. *Negatur minor.*

Oppon. *Probo minorem;*

Vice Cancellarius est agens;

Sed datur fluxus virium Vice-Cancellarii, cum distat Vice-Cancellarius.

Ergò, datur fluxus virium agentis, cum distat agens

Resp. *Negatur minor.*

Oppon. *Probo minorem;*

Si disputans parvisis, vel aliquis Galero indutus timet, & patitur, dato spatio inter Vice-Cancellarium & disputantem vel Galero indutum, tum datur fluxus virium Vice-Cancellarii, cum distat Vice-Cancellarius.*

Sed disputans Parvisis vel aliquis Galero indutus timet & patitur, dato spatio inter Vice-Cancellarium & disputantem vel Galero indutum:

Ergò datur fluxus virium Vice-Cancellarii cum distat Vice-Cancellarius.

* Wearing of hats in the university is punishable by statute.

Resp.

Resp. *Negatur tūm minor, tūm sequela.*

Oppon. *Constat minor ex perfectissimā Academicæ disciplinā & experiētiā; & valet sequela, quoniam incutere timorem alicui est agere in aliquem.*

Moderator. *Distinguendum est ad tuam probationem*

*Terror non procedit à fluxu sive ex effluviis Vice Cancellarii; sed Bedelli forsitan viz. Whit—s & M—ck Muff—nus) * baculis suis incutiunt terrorem.*

Et dico, secundo, quod imaginatio Disputantis sibi incutiat terrorem; quippè nihil est materialiter terrificum vel in Bar—io vel in Whist—ro, vel (utcuq̃ obeso) in Muff—dino; fit quamvis formalitèr.

I chose to give my reader the foregoing string, as a specimen of our learned disputations at Oxford; because it was really a new one (which, I assure him, is a very great rarity), and was, I believe, made by the disputant himself. I give it him entire with all its apparatus and responses, and repetitions, and distinctions, that he might see how exact they are in the management of an argument, and how skilful in spinning it out to a due length, with all the auxiliary redundancies of words and forms."

AMHURST.

Dr. Newton's resolution to preserve discipline in the university at all events, does him honour, and deserves imitation.

"Tell not me, "That 'tis a wicked age;" I know it. "That the youth of the kingdom, as "they become more corrupt, grow less tractable;"

* The beadles of the university carry silver staves in their hands.

I know it. "That the less encouragement there is given to virtue and industry, the more men naturally fall into idleness and pleasure;" I know all this, and ten times more. "That, therefore, in this, as in other cases, I ought to content myself, since I cannot do what I would, with doing what I can." No; I won't, I can be contented to earn my bread as hard as any man living. I can be contented to take fifty times more pains than, from my experience, or my prospect, I have any reason to believe, I shall be either paid or thanked for. But I neither can, nor will be contented to take all this pains to no other purpose, than to be conscious to myself, and to give every skilful person an opportunity to observe, that the work which is gone out of my hands is such as I may be ashamed of. I will therefore produce something that is tolerable, or I will do nothing in this way. If I cannot send out into the world a man intended for holy orders with competent learning; reasonable skill in his profession; ability to make his own sermons; with habitual sobriety and industry; with courage and resolution to maintain all just points; and with modesty and temper to do it in a way that ought not to offend: or cannot have good grounds to presume thus much; I will not send any. And, that this may be effected in a good degree, I must have my whole society, to a man, obedient to the rules of it. I must consent to their admission; have the appointment of their tutors; dispose of their time; see the evidence of their industry; direct the choice of their company. A society of young men residing in the university for education, is better dispersed, than kept together upon any other foot than this; nor, upon any other than this, will I keep this society together.

It is time for me to retire. I am now fifty years of age. The last twenty-five I have spent in the education

education of youth. For every day of this best part of my life, I have done ten shillings worth of work for two-pence. And the establishing a discipline in my own society, such a one, I hope, as would have effectually supplied the defects of the present rule ; or, at least, have been less liable to be defeated (the only recompence I have desired) hath been industriously opposed ; and opposed, for any thing that appears, without either reason of opposition, or advantage to the opposers.

The station I am in was not coveted by me, nor have I reason to be fond of it. I was sent for, from a very peaceful retirement by my now deceased friends, to do what I have been attempting. They might have too good an opinion of my abilities for the task they desired to impose ; but I have so far answered their confidence in me, that I have in good earnest attempted it."

Dr. NEWTON, Principal of
Hertford-college, Oxford,

SECTION XL.

APOLOGETICAL REMARKS ON THE FREEDOM
USED IN CENSURING THE UNIVERSITIES.

Incedis per ignes
Suppositos cineri doloso.

You tread on dangerous ground.

HOR.

IN entering on the subject of our universities, I am sensible that every step is attended with danger. I cannot speak of them truly without speaking of them censoriously. But the attachment of those whom interest has long connected with them, or who are officially employed in supporting their credit, will not fail to excite a warm resentment against him who ventures to expose to public view, the abuses and corruptions which length of time has gradually introduced.

Convinced, as I am, that evil tongues abound, and that envy and ignorance are prone both to misunderstand and to misrepresent the best motives and the most laudable conduct; I think it necessary to shield myself from the fiery darts of the calumnious, by a solemn declaration, that I write not the dictates of spleen or of personal animosity.

The arts of worldly wisdom and of interested cunning, are almost powerful enough to destroy
both

both the reputation and the peace of any individual, who, in the prosecution of an honest purpose, advances opinions inimical to their concealment or success. There are always multitudes ready to raise a tumult when their craft is in danger. I can bear both their secret and open attacks with patience, and will only endeavour not to deserve them. I should be concerned, if any candid mind, divested of local and interested prepossessions, should misconceive my intention. For the sake of avoiding their misapprehensions, I enter into this explanation. Secret and causeless enemies, I can neither oppose nor convert; but must leave them to the punishment which malignant sentiments inflict on the bosom which is so unhappy as to entertain them.

I produce observations founded on facts. Let those who would controvert the observations, or revile the observer, first disprove the facts.

I am perfectly convinced, that there are now in the universities, men as good and as learned as others who are not in it, and who never were; but still I contend, that the general tendency of those institutions, at least as they are now conducted, is rather favourable to the diffusion of ignorance, idleness, vice, and infidelity.

But the censure of the universities, in their present state, is by no means my ultimate scope. It is but incidental and collateral. I suggest hints for an education which depends not on local circumstances, but which may be pursued in any place, where tutors and books are not

deficient. Few, I conjecture, will be so unphilosophical as to assert, that opportunities for mental improvement are confined to the walls of colleges, or to the banks of the Cam and the Isis. A village retreat is preferable for the purposes of study, to a populous town, abounding with temptations to expence, to idleness, and to vice. A competent number of books must be provided, and the superintendant should be a man of known and approved character.

I mean this studious retreat but as a temporary expedient, to continue only till the discipline of the universities, both moral and literary, shall be reformed. The universities are certainly furnished with many advantages which cannot soon be equalled in other places. When the abuses which time and neglect have occasioned shall be corrected, I think it by no means advisable, that the noble buildings, libraries, and foundations of various kinds should be abandoned. They may still be a national honour, and contribute to the national welfare.

Perhaps it might be advantageous if the colleges were dispersed; if their revenues were employed in building and supporting separate colleges in various parts of the kingdom. Each college is in fact a little university. I am not so venturous as to recommend such a dispersion, nor so vain as to suppose it likely to take place in consequence of my recommendation. If it should ever take place, it must be when the hand that writes this page shall be united with the dust.

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Such a project may appear visionary; not so is the wish to see the universities, as they are now situated, contributing all that their peculiar advantages seem to promise, towards the advancement of the national learning, morals, and religion. Such an alteration I do not despair of seeing. I am informed that several improvements have been lately made, and several absurdities relinquished. I know too much of human nature to suppose, that the credit of these improvements will, in this age, be allowed to any suggestions of mine; and I am too unambitious to contend for the honour. If the improvement is by any means produced, I shall rejoice, for the sake of that learning and those arts which I have loved.

But, even in the present state of the universities, a young man who leaves his school with a good disposition and a competent share of preparatory learning, may derive great advantage, if he is not deficient in private application. Well directed study will produce improvement in any place. A sensible and well-disposed young man may make use of the advantages of our English universities, and at the same time despise those absurd exercises and customs which disgrace them. The misfortune is, that young men who leave their school with these amiable and estimable qualities, are by no means equal in number to the ignorant and vicious, to those, who coming to such defective places of education as the universities of England, find their ignorance no disadvantage, and their vices no dishonour.

The suggestions which I have given in various parts of this work, are intended to be beneficial to young men devoted to study, wheresoever they fix the place of their studious residence. I address them with the faithfulness of a friend, and while I serve them in their pursuits, and promote their real happiness and improvement, I will bear every calumny and every species of ill treatment which the freedom of my expressions may have brought upon me, knowing that a few years will place me out of the reach of human persecution, that the evil will be but transient, and that the good, if I am happy enough to produce any, will continue its beneficial effects both on myself and on those whom it was designed to serve.

SECTION 'XLI.

ON THE PREJUDICES THAT WILL BE FORMED AGAINST ANY WRITER WHO PUBLICLY CENSURES THE UNIVERSITIES.

Veritas odium parit.

Truth produces hatred.

THERE are in all departments certain prepossessions which operate on the understanding like the shutters of a window, on a darkened chamber; till these are thrown aside, the light of truth will not be able to find admission.

Many causes contribute to prepossess men in favour of the universities, independently of rational conviction. Antiquity has a wonderful effect in fascinating the most perspicacious eye. We enter at the universities, in the age of youth, health, and vigour, when every thing appears to us in its most pleasing colours; at an age, when we are gratified by laxity of discipline, and by no means inclined to censure the want of severity.

In the course of ages many families are become attached to certain colleges, in which their relations have been advanced to profit and honour. A desire to tread in their steps, and to make use of the universities as the ladder of

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ambition, induces many to connive at faults which they cannot but behold and disapprove. The university, it must be owned, is a conspicuous place. The eyes of the public are naturally turned to it, and many have been elevated to the highest rank of preferment by gaining a distinction in it, by a merit, which in another place would have passed away disregarded. To be the school-fellow, fellow-collegian, or tutor of those who possess influence in the disposal of preferment, is one of the most effectual methods of arriving at pre-eminence. No wonder, therefore, that those who find an university so useful, should be quiescent on the subject of its defects, and should wish to continue it in its present state, at least till the golden object is attained.

Many in the middle ranks are pleased with the advantages of fellowships, scholarships, and exhibitions, and consider the university not so much in the light of a place in which philosophy is to be studied, as where an easy livelihood is to be obtained. I censure not the object in those whose circumstances render it necessary to seek a maintenance for their children, with more eagerness, than an opportunity of improvement. I only mention this as one among the many causes which attach the minds of multitudes to the university, independently of all ideas of moral and literary advantage.

Indeed it would be tedious to enumerate the various prepossessions in favour of the universities, even in their present most imperfect state, which must operate in rendering the task of censure
always

always invidious, and often unsuccessful. Whoever should undertake the task of recovering the state of the universities, would certainly meet with much opposition. A reformation cannot be commenced even in a vestry, a ward-mote, or a turnpike meeting, without exciting some among the malignant passions; much less in an university, where so many are really capable of judging for themselves on all subjects, and so many more possess an opinion that they are capable.

With respect to myself, I cannot flatter myself that I shall not offend. Many will attribute whatever I say to a sinister motive; not only with a view to render it of no effect, but to retaliate.

The pride of many individuals exalted in rank, and advanced in age, will take the alarm, when they find customs and institutions which they have sanctified with their approbation, stigmatized with public censure. These will not fail to attribute all that is said to an unbecoming arrogance and presumption. They will endeavour to silence the voice of complaint, by an affectation of supreme contempt.

Others, who feel themselves very comfortable in the enjoyment of opulent indolence, will attribute every thing advanced in this book to officiousness and unnecessary intermeddling; to a restless vanity, to a turbulence of disposition, to a love of innovation, and to a desire of obtaining the honour of introducing improvement.

Some will pretend to discover, by the superior sagacity of their minds, that the whole is the effect of envy, malice, or resentment; and that the proper method of suppressing it is to neglect it. Notice, they will add, will only give it a degree of consequence, which of itself it could not easily attain.

Among other modes of attempting to render my animadversions ineffectual, I entertain no doubt but derision will be called in as a powerful auxiliary. The universities have long availed themselves of this weapon of self-defence. The common rooms of Oxford abound with wits, from the punster and acrostic manufacturer, to the scoffer at all decency, virtue, and religion. But the world is too rational to be guided in its opinions in matters of importance, by a jest. Argument must be opposed to argument, and fact to fact, or else the scorner may sit in his chair, and exercise his scorn without injury to any one but himself. Great laughers may be very entertaining companions in a common room; but sober and rational parents, whose hearts are concerned in fixing the place of their sons education, will detest that levity which can trifle with a business of the highest moment.

A thousand efforts will be made by the artful and the malignant, to prevent this censure from obtaining that authority, which, as it is founded on truth, it ventures to demand. But all that malice and artifice can effect, I have professed myself ready to bear, if I can ultimately be the instrument of producing such good to the community, as the reformation of the universities, and

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a rational system of education, cannot fail to produce. I will say with the antient, "Strike, but hear."

I advise the candid reader to attend to facts and rational conclusions. I take the liberty of cautioning him against the overbearing authority of great names and high stations. If what I say is true and just, let him not regard the person or the station of him who says it, but let him honour truth whencesoever it originates. Time will remove prejudices, and the truths which I advance will force their way, when the opposition of pride and passion shall have subsided.

SECTION XLII.

ON THE ORIGINAL INTENTION OF UNIVERSITIES.

*Antiquam exquirite matrem.**Enquire after the origin of your alma mater.*

VIRG.

AT a time when books were scarce, and men who knew how to make the proper use of them still more uncommon, it became expedient, that those who wished to enjoy opportunities of reading and oral instruction united, should assemble in one place, where celebrated books and tutors were collected, and whence advantage might be derived to great numbers of students from a few instructors. A torch was lighted in some convenient situation, and all who wished to partake of the light crowded around it. A fountain was opened, and thousands assembled to draw water, which they carried away to their several places of abode, and dispensed for the refreshment of the thirsty.

To give a permanency to a place from which so much advantage was derived, libraries and professorships were gradually established. Many were desirous of making some return for the benefits they had received. Books were given,

and pecuniary legacies bequeathed, till what began in poverty, flourished at last in opulence.

The scholars originally resided in private houses; but many inconveniences were found to arise from this practice; and therefore halls and colleges, or separate buildings appropriated to students, were in process of time erected. The charity and piety of founders and benefactors were desirous of adding perpetuity to the houses which they established. They therefore bestowed estates for their support. Fellowships and scholarships, which were originally sought solely for the opportunity of study, now became objects of pursuit for the sake of interest. From this period universities began gradually to degenerate. They maintained great numbers who neither studied themselves, nor concerned themselves in superintending the studies of others. As such persons possessed no literary taste, they found no pleasure in literary employments; they therefore closed their books and sought ease in idleness, or gratification in vice. Still, however, it happened, that many among a very large number, had acquired such a love of learning, that no allurements to indolence could prevail with them to relinquish the pleasure of improving in knowledge. Many valuable characters, therefore, were formed, and many literary productions at various times appeared. These, shining like stars in a gloomy atmosphere, attracted the notice of the distant spectator, and prevented him from attending to the multitudes of those, who slumbered in the cells of a college.

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The university had provided not only pecuniary allurements to invite students, but attending to the maxim that honour is the nurse of arts, had devised certain distinctions or degrees of honour, to which certain privileges and immunities, as well as reputation, were annexed. These, it may be supposed, were at first bestowed with some regard to the respective merits of the candidate who wished to possess them. They, therefore, gave considerable credit in the living world, as well as in the precincts of the university. But as the gift involved in it an honour, so the refusal conveyed a disgrace; a disgrace, which operated fatally on the prosperity of him on whom it fell. The world neglected and despised him, whom the university had refused to decorate with graduation. This, however, became a severe punishment. The university observed it, and began to relax something of her strictness. Men of moderate attainments, in consequence of this relaxation, reached academical honours with as much ease as men of learning and genius. Academical honours lost something of their value. Time still farther relaxed the rigid scruples of the original dispensers of the honours, and at last, not only men of very little merit, but men of no merit at all, came from the university into the world adorned with every grace which the *alma mater*, in the abundance of her good nature, could bestow. After this revolution had taken place, it is not wonderful that the world began to lose its reverence for those university degrees, which it once considered as the infallible criteria of literary

rary merit. They still, however, evinced, when regularly taken, that the graduate had been a member of an university, and this turned the scale in his favour, when weighed against a competitor who had never had an academical education. The last fatal blow given to university honours, was the practice, which has become more common in this age than in any other, of sending diplomas from inconsiderable universities to mechanics, and to persons who had never been within the limits of the places from which they derived their illustrious honours.

When universities are so sunk in the public estimation, when it is not honour, but profit, which fills the colleges of which it consists, it is not wonderful that they cease to produce the most respectable characters either in the civil or literary republic. That this is now the case, the world has already complained. It is justly observed, that though it is true that many great men in the church and the law have been members of Oxford or Cambridge, yet that the most respectable never resided there long, and that they derive their right to be called members of those universities, chiefly from retaining their names in a book, in which all the members are enrolled. Unless, therefore, this circumstance possesses a secret and supernatural influence, they cannot have derived from the universities any of that excellence which so splendidly adorns their characters. The truth is, that they derived it from themselves, and from virtues and excellencies totally independent of local opportunities; but they entered as members of the universities,
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in compliance with the customs of their country, and as a consequence to long established and well founded institutions; and perhaps originally hoping to be in a better place to celebrate for education.

SECTION XLIII. ON THE PRESENT STATE OF THE UNIVERSITY OF OXFORD.

Omnia ruunt in pejus.
All things degenerate. Hor.

Another defect of great importance, is a neglect of Governors of Universities, with regard to consultations, and of princes, of visitations; to observe with diligence, whether the *readings, exercises, disputations, and other academical customs, anciently instituted, should be still continued, changed, or reformed*; for as in all precedents, if the times wherein they began were dark or ignorant, it derogates from their authority; and, as *most customs and orders of Universities began in obscure and ignorant times*, it is the more requisite *they should be re-examined.*

BACON.

THE chief inducement to an entrance in the universities of England consists at present of a desire to obtain the lucrative advantages of scholarships, fellowships, studentships, professorships, or other offices; or to possess the nominal honour of what is called a regular education. There are few who will say, that they go to the university solely because they believe that they shall there be able to acquire such a species
or

or such a degree of knowledge as they might not acquire in any other place, where a competent number of books can be procured for use. I will take a cursory view of the university as it is at present constituted, in order to see whether it deserves disesteem.

The university is governed by a Chancellor, who being a great statesman, is not expected to bestow his time or attention on academical government. Indeed, supposing him to be quite disengaged, the customs of the university have rendered his interference in a great degree unnecessary. It is rather an honorary than an efficient office, and considered only in this light, it is certainly a very proper office. The Chancellor usually both gives and receives dignity from the university over which he presides.

The Vice-chancellor, who is always a resident head of a house, is an officer with sufficient employment. But his activity is principally conversant in the conservation of external formalities. He presides in the convocation, and transacts a variety of business relative to the taking of degrees; but I never could discover that he is much engaged in any superintendence immediately conducive to moral and literary improvement. Indeed I have often lamented that men of great ingenuity, and whose abilities might have contributed greatly to render the university an efficient place of education, have been condemned to the long and tedious formalities of the office as it now exists. He usually appears with dignity; and no other reform is required in this office, than that it should

should be less occupied in the disgusting trifles of obsolete exercises and forms, and more in the production of actual benefit to the students who repair to the university for substance and not for shadows.

The Proctors office is a most excellent institution, and I believe it is often executed with equal judgment and candour. During the time of my own experience at Oxford, I own it appeared rather wonderful that more frequent reprimands were given by the gentlemen in velvet sleeves, the distinguishing garb of these officers, to trifling neglects, such as the want of a band, or to the hair tied in a queue; to a green or scarlet coat, than to real and important irregularities. A man might be a drunkard, a debauchee, and a very ignorant person, and yet long continue to escape the Proctors animadversion and penalty; but no virtue or regularity could protect you from his severe censure, if you walked on Christ-church meadow or the High-street with a band tied too low, or with no band at all; with a pigtail, or with a *green or scarlet* coat. "Sir, says the rigid disciplinarian, you break the statutes, call upon me to-morrow morning, and I will punish you severely as your offence deserves." These censures appeared in general trifling; they might however have been tolerated, as proceeding from a desire to preserve external decorum, the violation of which proceeds from little things to great; but they could not but excite the indignation of every sensible observer, when he saw daily violations of the statutes, in instances which tend to
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ruin and infamy, pass totally unnoticed, or but slightly corrected, for the sake of appearance.

The Vice-chancellor and Proctors constitute the only public officers who superintend the university at large; and though there is much advantage in both, yet it must be confessed, that they are, upon the whole, inadequate to the important effects which they were designed to produce. They are conversant principally in trifles, and in vexatious and tedious formalities, which tend very little to essential advantage; or at least, not so much, as considering the learning and virtue of the persons who sometimes support them, they might be expected to produce.

But every college and hall is in itself a little university. It has its head, its officers, its tutors, chaplains, fellows, gentlemen-commoners, and commoners. The order of servitors, an order which disgraced the common sense and humanity of those who instituted it, is nearly extinct. It was a painful sight to see young men of liberal education with gowns on their backs, serving beer and cheese to their fellow students, who often were in no respects their superiors, but in the good fortune of being able to procure a scholarship or exhibition. I have no doubt but that the liberal sentiments of this age will abolish this order from the few colleges who now retain it.

The heads of colleges are usually married men, settled for life in the university, and living in apartments similar to private houses. Their time is usually occupied in the common manner in which genteel families amuse themselves. The

little

little business which they are obliged to perform consists chiefly in superintending the affairs relative to the revenues and finances of the college. They read no lectures, and they seldom trouble themselves with a personal interference in the preservation of discipline.

This work belongs to the *Deans office*. It is an annual office, and commonly is filled in regular rotation. The Dean takes care that the students go to chapel, and that they are not openly and flagrantly guilty of such irregularities as he cannot avoid observing. As the office is but for a year, and the emolument but small, he seldom chuses to incur the odium of being a disciplinarian; and of inspecting, with any peculiar vigilance, the conduct of the juniors. Indeed, as the headship and many other emoluments are in the gift of the fellows, he is often very attentive to court the favour of the young men who are to succeed to fellowships, and who may afterwards reward his negligence by conferring on him the honourable and profitable office of a principal. So that, upon the most accurate examination, I am able to pronounce, that the *Deans office* is chiefly employed in the preservation of external forms, and contributes very little to preserve the moral purity or virtuous habits of the young men who are just come to the college.

The office of a College Tutor is usually lucrative, and ought to be honourable. The pupils, unless two or three are engaged to a fox hunt, are summoned to lecture four or five times in the week. They attend one hour each

each time. If the lecture be a classic, one of the pupils construes it with little interruption; and if it be in logic, metaphysics, or geometry, the tutor reads his hour, and the pupils yawn. If, indeed, the little improvement they apparently derive from such perfunctory lectures, arises from their own supineness, themselves only are justly culpable; but if, as I suspect, their very supineness arises from the indifference and dullness of the tutors manner, I cannot help thinking that the mode of giving college lectures stands in great need of alteration. And, upon the most impartial review, I fear I must pronounce, however I may incur the displeasure of those who are interested, that this office, like all the others, is chiefly active in saving appearances; and that it is insufficient, as it is now conducted, for the purpose of literary improvement, and the preservation of the pupil's innocence, finances, and character.

With respect to the present state of learning in the universities, I am certain I should be destitute of candour, if I asserted, that the most conspicuous characters in them, are deficient in this prime requisite of an academical life. But I appeal to facts for an answer to the question, whether or not the cause of learning is supported best, by resident members of the university? As to non-resident members, men of learning, who keep their names in the books, but who have spent a very little part of their studious age in the universities, I cannot help thinking it unfair to bring their excellencies and their performances as proofs that the university affords any

any peculiar opportunities for illustrious eminence in literature. I must consider the universities as public establishments intended to produce a public benefit in return for the privileges, exemptions and opulence which they enjoy. In what does the peculiar advantage consist? Point out the benefits which might not be derived from other quarters, enjoyed in other places, and with less inconvenience, less expence, and more beneficial effects, both to individuals and to the community?

With respect to the state of morals, I firmly believe that in no department a worse state exists. The navy and the army yield to the universities in many instances of vice and debauchery. There is, however, this difference which aggravates the depravity of academics, that they usually sin against knowledge, and, in order to keep themselves in countenance, not only practise vice with audacity, but contend against virtue on principle.

Where depravity of morals is remarkable, the purity and ardour of religion are not likely to prevail. It would be uncharitable to say, that the universities are remarkably irreligious. I know many members whose piety is equal to their learning, and both of them are in an exalted degree; but, at the same time, fear there is too much reason to believe, that infidelity is gaining ground in the very places which were consecrated to religion and its support. The pupils are indeed compelled to attend the chapels in some colleges, not less often than four times in the day; but this, so far

far from promoting religion, seems really to retard or injure its growth; for, in consequence of the frequency of the prayers, they are read in a hasty and irreverent manner; and the pupils, from being compelled at unseasonable hours, when they feel no impulse of devotion, gradually form a habit of indifference to all religious offices, and attend at chapel for the sake of form, or, that they may be seen to be in the college, like soldiers at the calling of the muster roll.

In no places are young men more extravagant. In none do they catch the contagion of admiring hounds and horses to so violent a degree; in none do they learn to drink sooner; in none do they more effectually shake off the fine sensibilities of shame, and learn to glory in debauchery; in none do they become greater slaves to fashion; in none do they learn more extravagantly to dissipate their fortunes; in none do they earlier acquire a contempt for their parents; in none do they learn so much to ridicule all that is serious and sacred; in none do they incur greater danger of ruining their health, fortune, character, and peace of mind. In none can young men be less soberly brought up to the sacred function, or to any other useful and honourable employment.

If then this be the case, and there are a thousand living proofs who can attest it; is the university a place proper for the education of christian clergymen? I verily believe, that much of the corruption of morals, and unbelief of religion, which is now visible throughout the nation,

nation, is derived from the ignorance, carelessness, and vice of clergymen trained in the universities of England. The foul fountain has poured its polluted streams over the country; the people have tasted, and have been poisoned with the draught.

Is it the properest place for the education of gentlemen, who are likely to obtain a seat in the senate-house? If the most unbounded libertinism of sentiment and practice be a qualification for a senator, then let him be educated in an English university, as it is now constituted. Are those members of the senate, who have been educated at Oxford and Cambridge, the most distinguished for their wisdom or their eloquence, for their virtue and their good example?

Panegyrist may deny, in the language of rhetoric, the existence of many evils which are apparent to every accurate and impartial observer. And I have no doubt, but that some courtly flatterer, in the hope of favour and preferment, may rise up and bestow every eulogium which his invention can suggest, on those very subjects which I have been led, by a regard to truth and the honour of the universities, thus, freely to censure.

SECTION XLIV.

ON THE STATUTES OF THE UNIVERSITIES.

*Tempora mutantur.**The times are changed.*

A YOUNG person cannot be entered or matriculated in the university of Oxford, without taking a variety of oaths. I cannot but object to this practice, as it must teach him to think lightly of the most solemn asseveration that can be made between man and man, and the firmest bond of human society.

Besides subscribing to the articles, taking the oath of allegiance and supremacy, and an oath to observe the statutes of the university at large, he is obliged, if he is on any foundation, to swear another series of oaths, of which he knows but little; but by which he binds himself to observe every thing contained in the obsolete statute book of the college, which is not placed in his hands before the election, and is locked up ever after. I am certain that no young man can take these oaths, and perform what they require; but, as there is a kind of compulsion, I hope the sin will be found venial. If it is not, what is to become of the great numbers of those who have entered in the university since the requisition of these oaths, not one of whom could escape the snare?

snare? It is an inauspicious beginning of an academical course to be obliged to be guilty of perjury, before admission is allowed. The crime, I know, is explained away by learned casuists; but surely it cannot be necessary to require the continuation of a practice, which is confessedly attended with very little advantage, if any, but which justly gives offence to a great number of serious and judicious persons.

The statutes, of which a strict observance is required by the oaths, are of two kinds; those of the university at large, and those of particular colleges. They both contain a number of absurd and impracticable ordinances.

The statutes of the university at large are chiefly conversant in prescribing little formalities in the mode of taking degrees; such formalities as are attended for the most part with no advantage either moral or literary. The few which concern the reading of lectures and other business, relative to learning, are never literally attended to, and often neglected entirely*.

The

* The following passage is the only one which the boy who goes to be matriculated reads, though at the same time he swears to observe all the customs and statutes of the university.

Statutum est, quod juniores senioribus, id est, nondum Graduati Baccalaureis, Baccalaurei Artium Magistris, Magistri iidem Doctoribus, debitam et congruam reverentiam, tum in privato tum in publico exhibeant: scilicet, ubi convenerint, locum potius cedendo; ubi obvii venerint, de viâ deceden-

The truth is, that in the revolutions of ages, time produces an alteration in study, in the objects of learned pursuit, and in the modes of education, as well as in every thing sublunary. The statutes ought to undergo a complete revision. They are too numerous, too trifling, too formal; requiring minute observances and neglecting the weightier matters, such as are

do; et ad justum intervallum caput aperiendo, atque etiam reverenter salutando et compellando.

The under-graduates never do pay this respect to the bachelors, though they thus expressly swear to pay it, nor the bachelors to the masters. It would be thought rude in the university *at large*, if an under-graduate or bachelor were to *cap* (for that is the phrase of the place) before *a person* of a superior degree, without personally knowing him. This respect is only paid to the Vice Chancellor and Proctors. Then why make the poor boy swear that he will do what no one does, and what, if he were to do, he would be derided for? But here follows the salvo. The subsequent passage is included in a parenthesis in the statute book, and is read at the time of matriculation.

Si vero aliqui secùs se gesserint (si juniores fuerint, et qui nondum gradum aliquem adepti sùnt) a Vice-Cancellario & Procuratoribus pro arbitrio corrigentur; vel pœna corporali (si per ætatem congruat) vel suspendantur a gradu, &c.

Now, as this reverence is omitted, and the penalty never exacted, why require the scholar to read this passage alone out of all the sections of the statute book. Supposing this statute to be observed, yet surely something tending to more essential benefit than mere external forms, might be read by the boy at his initiation.

immediately connected with the actual improvement, either of the heart or of the understanding. I could produce a hundred instances if I did not dislike the labour of transcribing obsolete statutes. It will be sufficient to refer the enquirer to the *Parechbolæ*, or *excerpta e corpore statutorum*, Univ. Oxon.

With respect to the statutes of particular colleges, it is not easy to gain an accurate acquaintance with them. There are seldom above two copies of them, and these are kept in close custody, except on two or three days in the year, when they are read, for the most part, in a rapid and incorrect manner in the college chapels.

They certainly contain many excellent regulations; but, it will be acknowledged by the very best friends of the universities, that they also contain many things which cannot be reduced to practice, many which ought not, and some, which are so ridiculous as to take off that respect and veneration which should naturally arise in the minds of all those who are bound by oath to obey them.

Will any man venture to affirm, that a better code of laws than now subsists for the regulation both of the university at large, and colleges in particular, might not easily be composed? Will any man, in his honest zeal, or in his most interested regard for the statutes, venture to affirm, that it would not be easy to expunge the absurd and impracticable parts, so as to relieve the minds of young men from the painful necessity of swearing to observe things,

which they know at the same time that they cannot observe, and the observation of which is neither exacted, nor expected by, the very persons who administer the oaths, and who, nevertheless, are bound by the same statutes, and by oath, to see them punctually observed?

In what consists the objection against a revision, and correction, and alteration of the statutes? Let us deal plainly and openly. Let them who possess most weight either from office or character in the universities, lay their hands on their hearts, and in the sight of God and man declare, that they do not believe the objections I make to the oaths and statutes, to be well founded. If they cannot do this, and I am confident I might, if I chuse to use the word, defy them to do it; why not employ their leisure and their ingenuity in the reformation of abuses, which prevent some of the noblest institutions in the world from producing their just and legitimate advantages to the commonwealth?

“But shall we do it at your instigation? We cannot,” says an objector, “pay you such respect as to attend to your admonition. You are a reformer, an innovator; and we will not give you consequence by giving you attention. We are adorned with the highest academical honours; some of us are advanced to ecclesiastical dignity, we are connected with the great favourites at court, and shall we take advice of any one who obtrudes it unasked, and who comes recommended by no other introduction than a profession of relating the truth, and promoting I know not what of public utility?”

To

To all this, and much more, which will not fail to be thrown out, I answer, that I am by no means solicitous to be accounted the first promoter of academical reformation. So long as the reformation is produced, for the honour of letters and the improvement of education, I am contented. I withdraw myself, and all selfish considerations. If what I say be reasonable, let no prejudice against me retard its admission. I know it is common to affirm, that reformers usually stand in need of reformation themselves; and, if any one should apply this observation to me, I will most readily acknowledge its justice. I confess, with sincere humility, my own want of reformation; but if no improvements are to be made in national places of education, till the persons who are the instruments to effect it are perfect, I fear the abuses and evils, which time has introduced, will never be corrected.

Ye numerous parents, who have mourned in secret over your lost and ruined children, your injured fortunes, and disappointed hopes, I ask you, whether or not I err, when I affirm that the universities want a reformation? I abide not by the decision of cloistered doctors, or of those whose judgments are misguided by pride, prejudice, or self-interest.

SECTION XLV.

ON THE RESIDENCE REQUIRED IN THE
UNIVERSITIES.

Annos septem consumpsit Athenis.

He spent seven years at the universities. Hor.

IT is no less true than obvious, that short relaxations contribute to strengthen the tone of the mind. But I am certain that a long intermission contributes not only to destroy the learning already received, but also to weaken the power of the understanding, and to retard the progress of improvement.

Nothing, therefore, could be worse contrived than the allowing of very short spaces to be sufficient to keep the academical terms. The vacations are thus lengthened, and may be said to continue from the expiration of one term, not only to the beginning of the next, but to the time when it is *necessary* to be in Oxford for the *keeping* of the next, which is much longer.

For instance, suppose a fortnight to be kept in act term, or in June. The student may then retire to his father's in the country, and amuse himself with rural sports, or less innocent pastimes in London, till about five weeks before Christmas. A month keeps the Michael-

mas

mas term. The pupil is then at liberty again till about a month before Easter. Then again till about the last three weeks in May; and once more, till he keeps the fortnight in June, and so concludes the academical year at Oxford.

Thus it appears, that a very short time is spent in the university by those members who do not reside from choice, or who are not confined by interested motives; such as the conditions requisite to procure a fellowship, or to preserve it. The majority are satisfied with taking a ride four times a year to Oxford, and spending there in a most unsettled and uncomfortable manner, about thirteen weeks in the whole year. The frequent change of place, and change of ideas, cannot fail to dissipate the mind, which, if compelled to study for ten months in the same plan, would make considerable improvement. As things are now constituted, the young man is almost as unsettled at the university as if he were at an inn on a journey. He scarcely takes off his boots the whole time. He frequently borrows a room to sit in. He has often no books. He is contented with complying with a few foolish forms for the sake of his degree. He rides out every day, and is happy enough when his fortnight, three weeks, or month, is expired; then he mounts his hunter again, scampers home, and once more joins in the jovial chace.

Can any reasonable cause be assigned for requiring so very little a portion of time to be spent in a whole year, at a national place of education? Would any parent fix his son at a

school, where so short a time would be devoted to the business of study, and so long an one to idleness and dissipation. He would be struck with the absurdity of such a plan. What then can induce the public to submit to so flagrant an abuse, but an attachment to old customs, a blind pursuit of those who have preceded? An attachment which cannot continue for ever, and which ought to be laid aside at this moment, when the university suffers greatly in the general opinion.

It is true, indeed, that some are compelled to reside the whole year, or the greatest part of it, but of whom do they consist? of a small number, and those too such as are induced by a regard to interest rather than improvement, to continue at their colleges. They usually find their residence uncomfortable and unimproving; for there is little or nothing to be done in the vacations, except by choice. Few are so resolute as to overcome the temptations to indolence. Those who are active, are active in mischief, or in frivolous employments.

The whole business of academical terms, of residence, and of lecturing, requires an immediate and strict examination. There is not a single member of the university who can justly defend it as it now stands. Few choose to appear in the work of reformation, because it is usually attended with odium; but, I believe, that even they who are most attached by local prejudices and personal connexions, will, in their hearts agree, that my observations are founded on fact.

A re-

A reformation in the affair of residence might be produced without difficulty. Common sense dictates, that the vacations should be but short. The engagements of the world are such, that young men will always find excuses for frequent absence. Therefore, let not the *university* allow an absence, which even the most dissipated confess to be too long. Let there be (I mean not to adopt the style of legislation) but one term, and let it continue, without interruption, from the first of October to the end of July. A week might be granted at Christmas to such as should not chuse to remain in the university at that time; and leave of absence, on reasonable causes, and for a reasonable time, should be allowed, during the whole of the term, by the head of the hall or college. But surely those who are appointed to instruct as tutors or professors, should continue, in constant succession, the series of their instructions. The lamp, which is to enlighten a whole nation, should burn, like the Vestal Fire, without intermission. There is then a never-ceasing light afforded; and all, whose opportunities will permit them, should at any time be permitted to enjoy its illumination. Many an amiable youth would rejoice in the opportunity of receiving, during two or three years, such instruction. At present, he goes to the university with high ideas of the place; but finds the instruction interrupted, the residence desultory, and great deal of formal trifling in the place of solid utility. If he retain his love of virtue and of study, he finds his improvement must chiefly

be derived from himself, from his own unassisted application. This, I am certain, is a common case, and if so, in what consist the local advantages of the place? With the use of a moderate library, he might do as well in any part of England, Wales, or Scotland. If this be the case, the next question will be, Why all this expence? Why these endowments? Why this waste of time and of opulence? The public is egregiously deceived; and the deceit proceeds from places which were originally designed to be the fountains of truth, learning, virtue, and whatsoever is beautiful and laudable.

The effects of requiring a strict residence for the first four years, would be productive of a variety of advantages. Many a parent, who has seen his son tempted by idleness to vice, and from vice to ruin, would have saved his child and his peace, if such a residence had been required as would have kept him from the temptations of a corrupt metropolis. Many a young man dates his perdition from the university vacations. He is held by no restraints. His passions are warm, his companions seducing. He hastens to the region of delight, for as such, from the error of inexperience, he is apt to consider London. Money must be supplied, and, if the father withhold it, it must be borrowed. The gaming-table is resorted to as a copious resource. Drinking is pursued as a relief from anxiety, and he lives and dies a wretch, who might have been an honour to his friends and his country, had he been restrained from schemes of expensive and vicious pleasure, by being compelled to residence and application.

The

The vacations which I recommend, are at a time when London is little frequented; at a time when public business seems to be suspended; and two months will be quite sufficient for the purposes of visiting friends and relations, and for all useful recreation.

If any prefer it, a month might be allowed in December, and another in August; but I have chosen both the months in the summer; because I am unwilling to lose a month in winter, when all the powers of the mind seem to be in a better disposition for study and advancement in literary excellence.

SECTION XLVI.

ON THE DISCIPLINE AND EDUCATION OF
PRIVATE COLLEGES, CONSIDERED SEPA-
RATELY FROM THE UNIVERSITY AT
LARGE.

Ego te intus novi.

I know your internal constitution. PERSIUS.

I Have already said, and it has been frequently observed, that every college is in itself a little university. It has its own statutes, principals, deans, tutors, and all other officers necessary to constitute a separate society.

In private colleges, it must be owned, that the abuses and absurdities of the university are often corrected and removed. But still there are many defects and faults in their constitution and conduct, which render them far less able to produce the good effects of a national establishment for education than they ought to be, considering the advantages which they undoubtedly enjoy. I mean the advantages of large revenues, well-furnished libraries, commodious habitations, and every other external assistance, in the pursuit of moral, literary, and religious excellence.

But fellowships are often considered by the senior resident fellows, not as places of discipline

cipline or education, but as convenient retreats for the enjoyment of luxury, and the repose of idleness. In consequence of this idea, the pleasures of the table, and of horses and dogs, are commonly the chief objects of pursuit, even among those whose seniority ought to render them patterns of all virtue, industry, frugality, and decency to the junior members.

A young man enters at college adorned with classical learning, and hopes to increase his store, by the assistance and example of learned men, who, as his prepossessions inform him, take up their residence in houses consecrated to letters. He finds them, however, for the most part, little attached to literature, but employing their attention and time in the pursuit of vulgar enjoyments, such as the uneducated chiefly delight in; in the bottle, and in the joys of the chase. But what can such an example be supposed to produce among the young men? It produces a general neglect of laudable studies, and a general love of ignorant jollity and low amusements.

The lectures read in the halls of private colleges are generally like those of the university at large; short, perfunctory, and of little use to real students. The daily disputations are in the syllogistic style, and most contemptible both for manner and matter. The declamations, themes, and verses, usually such as a school-boy could equal; often stolen from books, most frequently handed down by tradition; and when they are original, which is indeed very seldom, they may, and often do, abound with grammatical

matical and other errors, uncorrected and unpunished by the officers who hear or receive them.

The lectures of the college tutor, given in his chamber, are seldom superior to those given to the higher classes of a good school. The lecture continues an hour; and the tutor is too often the only person who derives much benefit from the whole formality. He indeed gains money; but the pupils lose their time.

As to the moral discipline, it is in many colleges totally neglected; in others only so far observed as to save appearances; and in none attended to in so constant and regular a manner as to preserve the young men from injuring themselves, in the most essential articles, whenever their inclinations lead them to be idle and vicious.

There are no proper and efficient regulations in the colleges of Oxford, to restrain the expences of young men from exorbitancy. So long as they appear at chapel, at lecture, and at dinner, they are allowed to enjoy, in all other respects, a state of liberty almost absolute. The intervals are usually spent on horseback, in a boat, in a scheme of pleasure to some neighbouring town, or in sauntering or lounging, as it is called, about the streets of the city, or the walks of its vicinage.

I cannot, without being minute and tedious, enter into all the ridiculous particulars which tend only to preserve little and useless forms. But, upon the whole, I am confident in affirming, that the colleges, in their present state, notwithstanding the many virtues, great learning,

ing, and exalted characters of many individuals who reside in them, by no means produce that kind or degree of good for which they were intended, and which they certainly might produce, if they were newly regulated. Like every part of the academical institutions, they are now filled with nominal and formal matters, instead of those real and essential regulations, which in such places are justly required.

The effect is equally visible and lamentable. Many of those houses which the piety and charity of founders consecrated to religion, virtue, learning, every thing useful and lovely, are become the seats of ignorance, infidelity, corruption, and debauchery. For in no part of the kingdom will you meet with more licentious practices and sentiments, and with less learning, than in some colleges. And let it be remembered, that these are the seminaries in which the clergy, who are to go out and instruct mankind, are formed, in the most susceptible periods of their lives. Has not the world complained of late more than ever of rakes, drunkards, gamesters, and duellists, *in orders*? Whence came they? From Oxford, and from Cambridge.

SECTION XLVII.

ON THE EXPENCES OF UNIVERSITY EDUCATION.

Magnum vestigial parsimonia.

Economy is equivalent to affluence.

CIC.

THERE is no topic more frequently discussed among those who are connected with the universities, than the great expences which attend academical education. Expence is a matter of which all are judges, and with which most are affected ; and those who are not qualified to determine on the subject of literary discipline, are capable of forming a judgment of pecuniary expenditure.

I venture to affirm, that there are no places in which a young man may live and support a decent appearance on more moderate terms than in the universities. Whence then originates the complaint ? Not from the necessary charges, which are really few and moderate ; but from the luxuries and extravagancies which the fashion of the age introduces, and which the discipline, as it is now conducted, is not able to controul. Where can any one dine so cheaply as in a college, if he will be content to dine in the hall, in the collegiate manner ?

But

But this is become unfashionable, and therefore a dinner must be given in the private rooms, which cannot be done, but at a considerable expence, and, if frequently repeated, will alone cost more than all the other articles of expence at the university. The expences of horses, riding, hunting, with all the preparatory and consequent expences, are often such as a man of considerable estate cannot easily support. Students, of almost every college, join in the hunting schemes of Esquires in the neighbourhood; and there are few young men of fortune who do not keep horses in Oxford, especially since they have been prohibited by statute. The violation of an express statute evinces such a manly and genteel spirit, that few are able to withstand the temptation of aspiring at the honour. Those whose fortunes enable them to keep horses, lead others into the same extravagance, who cannot do it, without incurring debt: and the expence of keeping a horse only, is not more than formerly used to maintain a scholar, and pay for his books and his tutors.

Young men, who are entered at the university, often expend great sums in schemes of pleasure, and during the vacations, when they are not within the precincts of an university; but the whole is unjustly called the expence of university education.

To obviate this evil, a longer residence should certainly be required from the students. I see no advantage in that institution which makes the academical year to consist of eleven or twelve

twelve weeks only. This short space is all which the majority of members spend in the university. They barely keep the term; that is, they spend no more time in the university than is necessary to give them a statutable claim to graduation. But the whole sum which they spend in London, or in other places, is considered as the expence attending academical education, because they are members of the university.

I still affirm, that, exclusively of apparel, three or fourscore pounds a year are amply sufficient for all necessary purposes of an academical life. But I know that many spend some hundreds. What good do they derive from this profusion? Or rather, what evil do they not derive from it? They contract habits of luxury, extravagance, vice, and folly, which seldom leave them; or if they do, not till their fortune and constitution are greatly impaired. They lose all relish for the scholar's life, and they become mere men of the world, wicked, ignorant, and miserable.

The extravagance of the younger members, reflects great disgrace on the discipline of the university, and conduces, perhaps, more than any other cause, to diminish the number of students. Few parents are so devoted to learning as to wish their sons to hazard their fortunes in pursuit of it; supposing that the going to an university were the most probable means of advancing learning. But as it is perhaps the least likely, who that possesses judgment, would suffer his son to incur this danger
of

of temporal ruin for no chance of an equivalent?

I am sorry to be obliged to confess, that some of those who have most weight in the university, are peculiarly devoted to the great world, in whose gift are many ecclesiastical dignities and emoluments. These persons, from a desire to please their patrons, are unwilling to restrain young nobility, and men of fortune, from those amusements which fashionable men pursue in the world at large. They do not chuse to refuse them the privilege of keeping horses and footmen, lest they should take disgust, and leave the universities. But who is there that requires to be informed, that the lower orders emulate the higher; and that, by the contagion of example, extravagance becomes universal?

But, says an objector, ought not the universities to keep pace with the world; and ought not great liberties to be indulged to those whose fortunes enable them to live where they please, and who, therefore, would certainly not live in the universities, if they were restrained in such a manner as to enjoy no exclusive privileges from the possession of a fortune?

To this I answer, that the universities ought to be preserved free from the corruptions of the world, in order that the young men who proceed from them, may, by the influence of their example, and the wisdom of their conversation, contribute to retard the diffusion of vice, folly, ignorance, and irreligion. And however a strictness of discipline might exclude, for a short time,

time, a few individuals of bad habits and principles, it is probable, that when the reformation is established, there will be few fathers, however distinguished by rank and riches, who would not chuse that their sons should submit to the wholesome restraints of a virtuous discipline. They would not wish their sons to assume any superior dignity, or claim any licence to do wrong, from their birth; but would rejoice to see the grace of nobility embellished by the lustre of virtue. And, indeed, whatever a few vicious and debauched persons may advance to the contrary, it is certain, that some of the best, as well as most exalted persons in this country, are zealous in their wishes to prevent the luxury and vanity, which is at this moment poisoning the very fountains of learning and all excellence. I am indeed a voluntary instrument in pointing out a reformation of academical abuses; but, I am confident, I shall be supported by the opinion and wishes of those, who constitute the most respectable part of the community.

SECTION XLVIII.

ON GRANTING TESTIMONIA OF MORALS
AND PROFICIENCY.

Quod de quoque viro et cui dicas sæpe caveo.

Be very cautious what you say of a man, and to whom.

THE facility with which testimonia are signed by men of high characters in the universities, is certainly injurious to the cause of learning and virtue. It confounds the distinctions between merit and demerit. It deceives the world, which paying a due respect to the persons who sign their names to a testimonium, places a confidence in those who are often found totally unworthy of it.

I am aware that the excuse usually made for granting certificates of learning and good behaviour, is, that to deny them would be to ruin, or at least, greatly to injure those who ask for them. This is certainly true. But is justice a reality or a phantom? *Fiat justitia ruat cælum*, is a strong expression; but it conveys, in this business at least, a just rule.

If testimonia are to be indiscriminate, it would be as well if they were neither granted to any, nor required of any; for they mean nothing. Indeed, for the sake of the grantors, the custom ought to be put an end to, unless they should resolve to pay a regard to truth and justice. For, as the case now stands, very
worthy

worthy and respectable men are betrayed into a practice of subscribing their names, in a very solemn manner, to certificates of that which they often know nothing of, or which they know to be untrue.

It was well provided by our ancestors, that, whenever a young man should ask a favour of the university at large, or become a candidate for holy orders; he should bring with him the recommendation of his college, as those, who live under the same roof, are justly supposed to possess a knowledge of his general conduct and character. It is also very right, that persons who are to elect a young member of the university to any office or exhibition, should require the testimonium of those under whose discipline he was placed at college. But, it is at the same time true, that those certificates certify at present little more than the easy good-nature of those who grant them.

If every one must have a testimonium, let the terms of it be more general, so as not to mislead on the one hand, nor, on the other, to oblige respectable men to certify that of which they are uncertain, or which they are conscious is not true. Thus, for instance, it might be sufficient, if they were to certify, that such a person was resident in such a college during the period required; and that, on their consciences, they declared, that they know nothing of him which proved him to possess a bad disposition, or to be remarkably profligate, idle, or ignorant.

Indeed the testimonia should not be in a prescribed form, which is literally followed in every

every instance. They should be characters of the person, attested by those who know him best, and whose integrity and judgment add weight to their assertions. In common life, when a servant or assistant is to be engaged, the party demands a character, and it is usually so expressed, as to give satisfaction, and promote all the good purposes intended. But shall testimonia be so conducted in the celebrated universities of this land, as to deceive those who trust in them, and seduce those who give them, into falsehood?

I wish every attention to be paid to the suggestions of candour and good-nature. I would, by no means, have a young man, of whom there are hopes, unnecessarily exposed. But, at the same time, I have too much regard for the truly deserving, not to wish that a distinction should be made, and that he should have something more said in his praise, than the ignorant and vicious idler, who goes to college merely to be legally qualified by formalities to hold preferment; and who, though he may have been in every respect irregular, enjoys the local advantages of the strictest regularity.

The punishing of all crimes alike was certainly most unreasonable. The rewarding of all degrees of excellence alike, is discouraging to those who aspire at it. And I am free to affirm, that a due distinction made by the testimonia, would contribute essentially to render the universities productive of the advantages which they might and ought to produce.

SECTION XLIX.

CURSORY REMARKS ON UNIVERSITY HONOURS.

Honos alit artes.

Honour is the nurse of arts.

AS it was the intention of all commendable systems of education, to form men in such a manner as that they should be enabled to go out into the world, and sustain the duties of social life, with credit to themselves, and advantage to the community; it seemed necessary that the students, on their departure from their place of education, should be furnished with some honourable testimony of their having been there, and also, of their having made a competent proficiency. Degrees have been chosen as the distinctions peculiarly suited to this purpose in our modern universities.

In order to obtain these honours, it was certainly right that certain public exercises should be performed. These gave the candidate an opportunity of displaying his talents and attainments; and, at the same time, enabled those who were to confer the honour, to confer it according to the appearance of merit.

But in that age, when the probationary exercises were established at our English universities, scholastic learning, or logic, metaphysics and

sylogistic disputation were in the highest repute. The exercises are accordingly required in that species of learning. But is it not lamentable that, in so long a period as that which has elapsed since the establishment of these exercises, scarcely any essential alteration should have been made by authority?

For a considerable time after this establishment, scholastic learning retained the esteem, which, in a dark age, it had monopolized. During that space, the exercises were performed with spirit; great ingenuity was often displayed in them, and the public schools, in which they were performed, were filled with auditors.

But as a better kind of learning began to be diffused, the scholastic was exploded from the world, and found a shelter only in the shade of a cloister. But even the cloister was in some measure influenced by the improvement in taste; and though the authority of statutes compelled the performance of scholastic exercises, nothing could compel the return of that affection for them which had once rendered them the first objects of literary pursuit.

From this time the exercises were performed merely from compulsion, and consequently in a careless and perfunctory manner. Few gave themselves the trouble to excel in sylogistic lore, and those who did, derived from their excellence but little honour. Literary ambition pursued a new channel. Scarcely any chose to invent arguments; since they were already greatly multiplied, and were handed down unaltered from generation to generation. The schools were deserted by all but the disputants

and the moderator. Those who used to constitute the audience found that they could employ themselves to greater advantage in their own chambers. Indeed the syllogistic skill was so little esteemed, that the majority began to pride themselves in being entirely unfurnished with it. Polite learning gained ground, and the scholastic retired in disgrace.

University honours were now indiscriminately bestowed on all who had gone through the forms of university education, who had kept a certain number of terms, and were ready to pay the customary fees of office. By this time, in the eye of men of sense, degrees were things entirely different from real honours. They were indeed little more than proofs that the graduate had been a member of an university; and so far they might contribute to give him credit in a land of strangers.

But every one will allow, that, when the honours which should excite diligence and virtuous ambition are fallen into contempt, it is time to correct abuses, which, perhaps, without any personal blame, have been, in the lapse of ages, gradually introduced.

Some honour should certainly be devised to make a distinction between merit and demerit. Its attainment, however, should not be so difficult as to exclude the majority of mankind, who seldom rise above mediocrity.

A degree cannot be refused without disgrace, though it may be conferred without honour, and the disgrace consequent on the refusal, may occasion the ruin of him whose success must depend on the good opinion of the world. It
would

would therefore be cruel, after a man has behaved well with respect to morals and regularity, and his parents have expended considerable sums in his maintenance at an university, to fix a stigma on him, which might destroy both his peace and prosperity. Unless, therefore, a person so circumstanced is shamefully deficient, I would let him carry away a bit of silk or stuff upon his back, together with the privilege of adding two capital letters to his name. But still there should be some peculiar addition in the precincts of the university, for those who are peculiarly deserving. At Cambridge, I believe, there are some distinctions of this kind, but they might be better contrived to answer the purpose.

The practice of conferring degrees by diploma, on persons not at all eminent for learning, and who also are perfect strangers to the university, is such an abuse as ought immediately to be reformed by the interposition of authority. Diplomas should be reserved as singular honours for the reward of singular merit. To bestow them, without distinction, on all who are ready to pay the fees, is to deceive the world, and, in the end, to destroy the credit of the intended honour. It is also a great hardship that those who reside at an university at a considerable expence, and go through exercises and examinations with considerable trouble, should, after all, gain no more academical distinction, than the ignorant candidate, who never saw the university, the honours of which he seeks, but who, on paying the fees, has his diploma sent up, like vendible wares, by a stage coach or a waggon.

I am happy to bear my testimony, that diplomas are not so abused by the universities of Oxford and Cambridge. Greatly to their praise, they have in this respect preserved their dignity. They have seldom conferred degrees by diploma, but on persons of eminent qualifications. A diploma, therefore, from them is still considered as a distinguished honour.

But, when a man enters the busy world and assumes the title of a Doctor, it unfortunately happens that few give themselves the trouble to enquire where he obtained the academical title to it.

*Annos qui septem consumpsit Athenis
Insenuitque libris et curis,*

often finds no more credit from graduation in the neighbourhood in which it is his lot to be settled, than the man who never entered within the limits of any reputable school, nor of any university whatsoever. Few have opportunities, and still fewer inclination, to enquire whence the degree came, or in what manner it was procured.

Such are the abuses in the collation of degrees, that all who have any regard for the credit of the universities of Great Britain must anxiously wish to see a reformation introduced. No one can denominate these censures an ill-grounded or malignant calumny. They are founded on facts, of which all who know any thing of the state of universities must acknowledge the reality.

But notwithstanding that degrees do in truth confer but little honour, most of those who

who are devoted to a learned life endeavour to procure them, in order to satisfy the inveterate prejudices of the world. And, indeed, while these prejudices continue, it is certainly prudent to pay them as much regard as is compatible with innocence, honour, and improvement.

No one need be under any great difficulty on this point; since, if it is not in his power, or his choice, to keep the terms required in the universities of Oxford and Cambridge, he may, without trouble and with little expence, procure degrees from other universities, which will make as good an appearance in the world, by sending his orders for the commodity, together with the ready money, by some faithful carrier.

SECTION L.

CURSORY REMARKS ON PROFESSORS AND
PROFESSORSHIPS.*Otium cum dignitate.**Ease and a title.*

CIC.

THE universities were founded before the foundation of colleges. Public instructors were therefore appointed, because they were then absolutely necessary. At present, every college and hall is a little separate university, and is furnished with its own tutors and instructors. Many professorships have, however, been established since the foundation of colleges, and certainly they might be useful to the students, as well as honourable to the professors. A professor's chair is a very proper reward for distinguished merit; but, where there is a stipend, it is but just that something should be performed for the public utility.

At present, however, the greater part of the professorships in the English universities are perfect sinecures. Sometimes, when a very ingenious man arises, he thinks a professorship affords a fine field for the display of his abilities, and he reads a course of lectures; but, generally speaking, this very seldom happens, and if the student had no other instruction than that afforded by the professors appointed and paid for instructing.

ing him, he might as well have gone to get learning to the land of the Hottentots, or pursued the sciences in Lapland*.

An abuse of this magnitude could not pass unnoticed. It has been long and loudly complained of, and I shall therefore say the less on the subject, as it has been often considered. But as the abuse still continues, I shall think myself justified in making some additional observations.

I beg leave then to suggest, that, at every election of a professor, it should be strictly insisted upon as a condition, that he should read lectures, or resign his office, or procure a substitute, whenever he finds himself disinclined or unable to perform that necessary duty. This nation abounds with offices and places which may be rendered sinecures, without detriment to the public. But, in the universities, the neglect of executing the office duly, is pregnant with evils to many individuals, and to the community.

Most young men are ready to pay for lectures, if the professors would read them. So that the smallness of the salaries appropriated to some of them, ought not to be pleaded in excuse for the omission.

But it will be said, there are some professorships in such departments as are become unnecessary. If so, then, let some adequate authority intervene, to change the art or science, which the professorship is bound to teach, from

* Lectures are read in experimental philosophy, anatomy, chemistry; but the students pay the lecturer, so that this assistance is not afforded by the *alma mater*.

an useless one, to such an one as is useful. Or let it be abolished, and the revenues applied to the improvement of such professorships as are evidently useful; and, at the same time, poorly endowed.

I lay it down as an axiom, that, in a great national establishment for the general improvement of youth, no office should be established which is not efficient. In a court, or in a cathedral, there may be some ornamental or super-numerary appointments, as rewards and honours in old age, for a virtuous and useful conduct in the early periods of life. But an university is a place of action; not of repose. Let those who have behaved themselves well in it, and promoted the real ends of the establishment with strenuous exertion, be rewarded elsewhere, at the age of forty, with ecclesiastical preferment, or sinecure dignities; and let them leave their appointments to those, who are both able and willing to take an active part in the work of education, for which alone universities ought to be established, and professorships endowed.

SECTION LI.

ON THE EXPEDIENCY OF ESTABLISHING AN
INSTITUTION FOR PECULIAR INSTRUCTION
IN RELIGION.

“ We have only to make revealed religion an essential part of university learning, and assign to it a proper share of the usual honorary rewards, and it will soon be pursued with the same ardour of mind, and vigour of application, as all the other parts of literature.”

Bp. PORTEUS.

THE greater part of students in our English universities are designed for the church. It seems, therefore, very reasonable, that there should be established in them, some particular mode of instruction for the students in theology.

But it is a subject of great complaint among those who are enabled to form a judgment in this matter, that many candidates for holy orders, though they appear to be competently skilled in the Latin and Greek languages, and are esteemed good scholars in the universities, are yet very superficially acquainted with the doctrines of the Christian religion, and with all that kind of learning which is properly denominated theology.

It is the dictate of common sense and common honesty, that men should pay particular attention to the qualifications which are to enable them to exercise their profession with skill and success; and it seems probable that the

cure of souls, or the office of teaching the divine truths of the gospel, requires peculiar care in the work of preparation. If this be true, I infer from it the necessity of affording peculiar opportunities in the universities, for the study of divinity.

In this age many strange opinions are advanced, and, under the name of rational Christianity, some of the most important truths of the Gospel are explained away. It certainly becomes every minister of the Gospel to possess such a share of learning, as may enable him to refute opponents, and convince and satisfy his own mind, whenever doubts and difficulties are suggested.

It is very true, that there are divinity professorships; but the Margaret professor in Oxford does not read, and, I believe, the Regius professor contents himself with performing the formal duties of his office. The late Dr. Bentham, a very good man, though much ridiculed by the wanton and ignorant, used to read a Sunday lecture. There was much information to be received from it; though it was not entirely such as could fully answer the purpose of theological students. There is wanted, as bishop Porteus justly observes, an adequate provision in the university, for that part of education which is to give the student an insight into the nature, the design, the evidences, and the precepts of the Christian Revelation. "Revealed religion, says that worthy prelate, has not yet a proper rank assigned it in the university of Cambridge, among the other initiatory sciences; is *not made an indispensable qualification*
for

for academical honours and rewards; has not, in short, all that regard paid to it, which its own intrinsic worth, and the peculiar circumstances at present attending it, seem to demand."

A young man, after having spent a part of three or four years, in the usual gaieties of an university life, offers himself as a candidate for orders. He is examined by the bishop's chaplain. He construes a few verses in the Greek Testament, and translates one of the articles from Latin into English. His testimonial being received he is admitted, and goes from his jolly companions in the university, to the care of a large parish, to visit the sick, to administer the sacrament, to perform all the serious offices of a parish priest, to support the dignity of his profession, and to maintain his cause against methodism, infidelity, and profligacy. Is he likely to succeed with honour? Consult experience for an answer.

In what place are we to seek a remedy for evils of this kind? Evidently at the fountain head. *Hinc lucem et pocula sacra.* No one can deny the necessity of establishing some peculiar mode of religious instruction in the universities, and of allotting academical honours to a proficiency in religious knowledge, at an earlier age than degrees in divinity are now bestowed. He who wishes to see this improvement recommended with great force of style and argument, may have recourse to bishop Porteus's eighth sermon, that on the advantages of academical education.

SECTION LII.

A CONCLUDING SECTION ON THE SUBJECT
OF THE UNIVERSITIES.

Sed hæc hæc hactenus.

So much for the Universities.

MY design will not allow me to enter into all the particulars which disgrace the university, and render it less able to serve the community, than, from the many advantages it enjoys, it ought to be. The enumeration would be tedious to those who are not connected with the universities, and it would be superfluous to those who are. It is a well known fact, that more persons enter at the universities for the privileges of graduation, than for improvement in science.

Upon a most impartial review, I cannot but affirm, that the statutes require alteration; that many of them are bad, and that those which are good are badly executed. The whole of the laws, customs and practices, with very few exceptions, constitutes a mass of folly and absurdity, united with a false parade of learning and excellence.

For what does a young man go thither? To acquire an acquaintance with the sciences, with philosophy, with theology. But, alas, how few and how poor are the assistances afforded! Few professors

professors read lectures; very little literary emulation prevails. Very little encouragement is given. Favour is chiefly shewn to those whose parents will one day be able to assist the tutor by interest, or to reward him with pecuniary presents. Rank and riches engross the attention of those who are aspiring at ecclesiastical preferment; and a modest and able young man, whose situation is obscure, and circumstances narrow, may have the merit of an angel, and yet be totally disregarded; or, if he aspires at excelling others, subject himself to all the mortification which envy and malice can inflict on a feeling mind.

The tutors, it is true, give what are called lectures. But they are, in fact, little more than the shadow of substantial forms; mere evasions, contrived to justify, in appearance, the acceptance of the scholar's money. The boys construe a classic, the jolly young tutor sits in his elbow chair, and seldom gives himself the trouble of interrupting the greatest dunce. But is the mere construing of an author, a lecture? It is an apology for a lecture, and a poor one too. The truth is, as a very sensible author has observed, the tutor, knowing himself to be secure in his office, independently of the pupils or their parents judgment, satisfies himself with performing the business in such a manner as most effectually to consult his own ease. If he brought his own compositions, as the learned professors in Scotland have done, he would certainly have a good deal of trouble in the composition and transcription; he would also expose himself to the cavils of criticism; but, while
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he puts Tully's Orations, or Xenophon's Anabasis, into his boys hands, all is secure ; and the boy construes, and the tutor now and then looks into the margin and tells him, what he may read in the page before him, what Pearce or Hutchinson, the commentators, have observed. But even this is not always done, and I have known college lectures, as they are called, often proceed without any interruption from the tutors.

In short, the foundation of fellowships has rendered colleges very different places from places of education. They are to many like alms houses ; where the bounty of benefactors is to be plentifully enjoyed, their souls prayed for, and nothing done. The tutor's office is indeed retained, because it is lucrative ; but I have known colleges where independent members were considered as troublesome additions. They would have been glad to shut themselves up by themselves, and enjoyed the good things of the cook and the manceuvre, without the intrusion of commoners who come for education. A jolly vice-president, or senior fellow, would almost as willingly see his cellar empty, or his horse foundered, as be obliged to assist in exacting real discipline, or in affording literary instruction.

The principal thing required by the fellows and the officers of colleges, is external respect from the juniors. However ignorant or unworthy a senior fellow may be, yet the slightest disrespect is treated as the greatest crime of which an academic can be guilty. How tyrannical is this exaction ? Personal merit and good behaviour will always ensure a proper respect from the worthy. But those among the seniors, who

who do the least in their stations, and who are most contemptible in their characters in the university, are often the most rigid and severe in punishing the omission of taking off a cap, or any other trivial neglect of external obeisance. Does not this severity look as if these rigid exacters were conscious that they do not deserve respect, and that they will therefore exact by authority, what they cannot obtain by merit.

There is, indeed, a general neglect and carelessness concerning all which is connected with real improvement in morals and in science. There is a troublesome attention to such formalities as contribute to gratify the love of lucre, or the pride of seniors and officers.

And does not the fruit prove the nature of the tree? Do not the universities send out into the world the most profligate members of the society? What are the general manners of the place? Are they not pride, luxury, an excessive love of dress, effeminacy, extravagance, gaming, drinking, debauchery? Where there are so many young men, there will always be something of this kind; but they would appear less conspicuously, and be less exorbitant, if the university were under strict regulation.

The university is so unfortunately constituted, that its wealth and prosperity may be independent of its reputation.

SECTION LIH.

ON THE COMMENCEMENT OF MANLY
STUDIES.

Paulò majora canamus.

Let us enter upon greater matters. VIRG.

I HAVE now nearly finished the most disagreeable part of my attempt ; for though to censure errors when they are extensively injurious in their consequences, be necessary ; yet the task is painful in itself, and tends to raise enmity and opposition.

I have freely given my sentiments on the subject of the universities ; and they must now be left to produce such effect as their truth may be found, by observation and experience, to deserve.

I will suppose the young student, to whom I address my advice, to have been educated, till the age of seventeen, eighteen, or nineteen, in some reputable classical school ; and to have acquired a competent share of school learning. He is now to become, in great measure, his own instructor ; for though the assistance of able tutors and professors is to be sought wherever it can be found, yet he is to rely more on his own efforts, than on the external aid of any superintendent.

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It will certainly be wise to form in his mind an accurate idea of the scope at which he aims. A vague and desultory application to letters may indeed amuse him in a pleasing and innocent manner; but it will not serve him so effectually as if he spent the same time in regular and methodical study.

There ought to be two ends in the minds of every rational student.

One is, to improve and enlarge his intellectual faculties for their own sakes; from a liberal and most laudable desire of exalting and meliorating his nature and capacity: and this is a most generous purpose, and furnishes him who entertains it with such sentiments as must give him a noble superiority.

The other is, to acquire the knowledge and habits which are requisite to the performance of the duties which his profession or employment renders necessary. Both these purposes should be preserved constantly in the mind's eye. He who attends to the first only, will probably waste his days in contemplation, entertaining indeed, and improving to himself, but useless to the society of which he is a member, and to the advantage of which all studies ought, in some mode, to conduce. He who attends to the second only, will possess a mind comparatively narrow. He will be apt to prefer his own acquisitions to all others, solely because he knows not the nature and value of others. He will be in danger of falling into self-conceit and pedantry. He will cut off a copious source of delight, and will certainly be considered by all who are able to judge, as far inferior to the student

student who has added general knowledge to professional dexterity.

As it is a duty we owe to society, to be well qualified to perform the office which we undertake, it certainly becomes every man of principle, to bestow his chief attention on his professional qualifications; at least till he has obtained in them a perfect mastery. But there are intervals in all pursuits. A variety in our studies is known to give additional vigour to the power of prosecuting them. Let the intervals be filled, and the variety supplied, by expatiating, from the beaten track, into the delightful regions of universal knowledge.

It is this commixture of general knowledge with particular skill, which constitutes the characteristic difference between a liberal and a confined education. The one is content in passing along, to see the hedges of the highway; the other looks abroad at every prospect, and climbs the hill, to penetrate as far as the mental horizon is extended.

Knowledge is confessedly not only pleasant, but useful and honourable. The student will therefore endeavour to collect ideas on all subjects which can enrich the human understanding. Languages, and a taste for elegant letters, will form but a small part of his literary objects. He will dedicate a great portion of his time to the sciences properly so denominated. He will search for knowledge, not only in books, but in the exchange, the warehouse, the manufactory, the world at large. From these various sources he will collect food for the mind, on which he
will

will afterwards ruminate. He will bestow much of his time in thinking on what he sees, and, by digesting it, convert it into solid nutriment.

But, during the whole period of his intellectual excursions, he will do right to preserve a taste and a knowledge of those authors, whom the world has so long admired for their generosity of sentiment, and for their strength and beauty of expression.

On his leaving his school, he will not, like many others, close for ever the classics which he has learned to read there; but will preserve his acquisitions, as the certain means of farther improvement in all elegant literature, and as being in themselves both useful and ornamental.

At school the classics can seldom be read so perfectly, as to enable the student to relinquish the study of them, and yet retain their advantages, on his departure. They must be read again with a critical and manly attention.

Let the student then, when he has left his school, procure the best editions *variorum*, or of individual commentators, who have been justly applauded; and let him go through a course of classical reading, with the assistance of the best annotations.

SECTION LIV.

ON THE STOCK OF LEARNING NECESSARY TO
BE ACQUIRED PREVIOUSLY TO AN EN-
TRANCE AT THE UNIVERSITIES.

Fundamenta locant alii.

It is the business of others to lay the foundation.

VIRG.

IT is certain that young men depart from the discipline of a school at too early an age. That they may be enabled to enter on philosophy with advantage, they ought to have acquired a large store of grammatical and classical knowledge. If they have not obtained this preparatory accomplishment at school, there is great danger that they will not be able to supply the defect at the university. They are more at liberty at the university, than at the school; and when young men are free from the restraint of authority, it is not likely that they should apply themselves, with a due degree of diligence, to those elementary studies which cannot but be attended with painful labour. Add to this, that their age requires that these toils should have been already finished.

The elements of grammar should be completely understood; I mean not philosophical or universal grammar, but the grammars of the English, the Greek, and the Latin languages.

Grammar

Grammar is a fine science of itself; but at schools it is only taught as a preliminary to learning in general. Every one will agree, that no pupil should be sent to college, who cannot write a plain theme or letter, either in Latin or in English, without a single grammatical error; and who cannot, at the same time, grammatically analyse both the Greek and Latin classics, which he has learned to construe.

I wish this rule were not frequently violated. But I am able to affirm, that of those who are sent to Oxford, few are able to compose a common declamation in Latin, without grammatical errors; and many are very far from having an accurate knowledge even of the English grammar. In this case, a tutor is at a loss how to proceed. If he gives a lecture in the common school grammars, the classes consider it as an insult, and resent the disgrace by bestowing on their instructor the appellation of a pedagogue, and by neglecting his instruction. The pupils, indeed, feeling their inability to support that respectable character as scholars, which they ought to support, resolve to act as bravadoes, and with peculiar audacity to despise the attainments to which they cannot arrive. They explode learning, and introduce objects of emulation, very different from those which become a life devoted to letters and to contemplation. Horses, with all their appendages of rural sports, engross their attention. Ignorance is thus increased, and their audacity is obliged to increase together with it, in order to keep it in countenance.

Before

Before a pupil enters at an university constituted like those of England, it is requisite that he should be well acquainted with the best writers of Athens, Rome, and England. It is greatly to be wished, that those of France could be added; but I am unwilling to require more than will be deemed reasonable. I mean that he should have read and understood the greater part of their most admired works, and learned many passages of the best poets by memory.

He cannot have done this without contracting a taste and attachment for the works which he admires. And when once this object is accomplished, there is no doubt but the mind will revert to them spontaneously. They will be sought as the alleviation of severer studies; they will become the delight, and not the labour of life. But if the knowledge of the classics is superficial, it will afford but little pleasure, as all obscurity and indistinctness is naturally disgusting; and it is well known, that collegiate tutors have not authority enough to oblige the pupil to spend his private hours in painful study; and the temptations to idleness and nominal pleasure are so great at that age, as frequently to preclude an attention to any studies but such as are absolutely required, or such as, from a perfect skill in them, afford an easy pleasure.

A scholar designed for a liberal mode of life, whether professional or unemployed, should have acquired at his school an introductory knowledge of several other departments of science, besides grammar and the classics. He should know something of geography antient and modern, and something also of chronology.

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I am sorry to be able to assert that many boys are sent to the universities with scarcely any of these accomplishments; and that, as they feel themselves unfit for their situation, they take refuge in fashionable folly. Ignorance is of itself a great evil, but its wretchedness is abundantly increased by the moral mischief to which it often leads. The mind, unfurnished with an ability to employ itself in laudable and innocent pursuits, seeks a scope for its natural activity in vicious or in trifling conduct.

It may then be justly concluded, that he who sends a boy to a university without a sufficient quantity of school learning to enable him to proceed still farther with ease, will have to criminate himself as well as his son, when he finds his expectations of future proficiency greatly disappointed.

SECTION LV.

ON THE NECESSITY OF PRESERVING THE MIND FREE FROM IMMODERATE AFFECTIONS, IN THE YOUTHFUL AGE, IN ORDER TO ARRIVE AT ANY DISTINGUISHED DEGREE OF EXCELLENCE.

Pectora nostra duas non admittentia curas.

Our bosoms not admitting two cares.

JUV.

ABILITIES, application, and instruction may have co-operated in promoting a scholar's improvement; and yet he may be stopped in the career of his progress, by the interference of an unruly passion. Love, or a grosser passion, indulged at too early a period, will divert all attention from books, and perhaps fix the mind so firmly, as that it shall become stationary for life.

Quintilian insists, that the future orator must be a good man. Goodness, according to his amiable and judicious doctrine, is no less necessary than intellectual vigor. I will add, that, to become a distinguished scholar, it is also necessary to abstain from criminal indulgences, and to command the passions, whenever they are likely to become so strong as to engross the

the attention, and to preclude literary application.

As the government of the passions is highly favourable to advancement in literature, so is advancement in literature to the government of the passions. Indeed, among a thousand advantages attending literary application in youth, I consider it as a principal one, that a young man is diverted from such thoughts and tendencies as usually involve him in guilt, and all its wretched consequences. If the mind is filled with literary ideas, and warmed with scientific pursuits, there will be little inclination and opportunity for trifling and vicious employments. No remark has been more repeatedly made, than that idleness is the root of all evil. But in what shall he employ himself, whose fortune precludes the necessity of an attention to trade, and whose rank renders mechanical industry unbecoming and improper? In what, but in the improvement of his mind, the accumulation of knowledge, the refinement of taste. Thousands have derived from study, not only those qualities which adorn and aggrandize a character, but those habits of harmless industry, which have preserved them from the pollutions of vice.

And even with respect to a virtuous attachment, at a very early age, though it may certainly arise in the most amiable hearts, yet it is desirable, if it is possible, that it may be avoided till a competent share of learning is obtained; for love, like all other strong passions, is tyrannical. Love will not suffer the mind to acknowledge any other sovereign. I am certain, that no lover, who is really what he pretends

to be, can give his attention, in a due degree, to study. His application, if he be capable of any, which I think very doubtful, will probably be unequal, desultory, and unfruitful.

To honourable love succeed the cares of a family, and the interruptions of various domestic engagements. These are indeed such, as at a proper period, claim a great share of every prudent man's attention. But when they are engaged in too early, before a competent education is completed, little else than misery can ensue. For they require that judgment which is not yet mature; and they often enforce the practice of a profession, for the honourable and successful practice of which, the mind is not yet duly prepared.

Anxiety may excite practical industry; but it is by no means favourable to contemplation. Juvenal accounts for the mediocrity of the poets who wrote in his age, by alleging their distresses. He who is to produce a sublime poem, says he, must be free from solicitude; nor is it likely that he should arrive at any other degree of excellence than is necessary to acquire gain, whose mind is engrossed with the care of providing for a babe, or in avoiding the present pain of cold and hunger.

All those, therefore, who wish to raise themselves by a liberal profession, will take care to secure a government over their own conduct, so as to avoid, at a very early age, those connections which may afterwards be sought with the utmost propriety. To the sciences let their first years be faithfully devoted. They will scarcely ever find so convenient a season during
their

their existence. In the manly period, ambition and other objects importunately demand a principal share of attention. In youth, their sensibilities are all in vigour; they have no official employment, and every circumstance unites to favour an application to science and philosophy.

And let the young man inspect the living world. Who are those who ultimately make the most honourable figure in it, and succeed, to the best advantage, in those professions, where merit is allowed to make its way to eminence? Those who devoted themselves, during a long time, to the study of the profession which they practise; not those who were contented with elementary attainments, who precipitately involved themselves in love, and its consequences; and who began the practice of some profession before they had obtained the theory. There are indeed always some instances to the contrary; for great genius will break through all obstacles, in its ascent to excellence; but, in general, it will be found true, that those who have left their books too early, and involved themselves in strong attachments, are superficially qualified in every thing which can claim the name of real knowledge.

SECTION LVI.

ON THE PROPRIETY OF LITERARY APPLICATION IN THOSE WHO THINK THEMSELVES EXEMPT FROM THE NECESSITY OF IT, BY THE CERTAINTY OF PREFERMENT OR PROMOTION FROM FAMILY INTEREST.

Secundas res ornant.

They adorn prosperity.

Cic.

A VERY great part of those who receive a liberal education, consists of such as are in expectation of places or preferment from family connexions. The general object of such persons is to go through the forms of education, with little solicitude concerning the essence. Thus, if there is a good living waiting for them, they find it necessary to procure orders, which cannot be done with ease, but in the regular way; they go to school, enter at college, ride, hunt, shoot, and enjoy themselves in a genteel style, till they have arrived at the proper age. After a certain number of terms are kept, and the conduct has been such as, in the civil world, would escape the pillory and the gaol, a testimonium is readily granted, a title procured without any difficulty, and the ordination follows in course. As little learning was required, the

the student is at a loss to spend his time in any thing but sporting and drinking; and often passes a life not very honourable or comfortable to himself, and extremely disgraceful to his profession.

I wish to recommend to him a serious application to letters, not only as it certainly conduces to the better performance of his professional duty; but also, because it will add much to his pleasures, and give him a dignity of character.

It has often been said, that when a boy knows that there is an ample provision for him, it is a misfortune. It certainly is so, when it prevents him from paying that degree of attention to the improvement of his mind, which is necessary to the highest state of self-enjoyment, as well as to social utility.

Indeed, as a young man who is provided for by his parents or friends, is free from the anxiety under which others labour, who have no such security to depend upon, he is more particularly obliged to devote his attention to the culture of his mind. He has also better opportunities for improvement. He may employ all his time in such pursuits, which he certainly could not do with prudence, if he were under the necessity of labouring for a precarious subsistence.

Much of the disgrace which has fallen on the sacred profession, arises from the want of due qualifications in the professors. Persons who have livings in their families, or who have patrons among the great, are too little anxious in the pursuit of learning. They often know not its value, but, from want of an improved
 372 L 4 taste,

taste, become mere men of the world, and votaries of that vanity and folly, to oppose which, their profession was originally instituted.

To such persons I recommend a particular attention, not only to the science or study more immediately connected with the practice of their profession; but also, to the Belles Lettres, and to every part of useful and valuable erudition. It is the mark of a mean mind to avoid such liberal pursuits, because in a pecuniary view they are not absolutely necessary. A generous spirit pursues excellence for its own sake; and is even pleased and encouraged in its progress, by the consideration that its industry is spontaneous and entirely disinterested.

and become more than of the world, and
votaries of that vanity and folly, to oppose
which, their protestant was originally instituted.

SECTION LVII.

ON THE AMBITION OF BEING DISTINGUISHED BY A FALSE SPIRIT, AND THE CHARACTER OF A LIBERTINE.

Falsus honor juvat.
False honour delights many. HOR.

I KNOW of no obstacle to improvement in morals and learning, greater than that which arises from a wish to be admired for audacity in culpable conduct. A young man no sooner leaves his school, than he feels himself transported with his liberty, and knows not how to restrain his joy within the bounds of moderation. He pants for distinction; and, if he sought it by reasonable methods, his ambition would do him honour: but he aims at the character of a man of pleasure and of fashion; and, in pursuit of this, not only neglects the admonitions of reason, but also of common prudence. He runs into expences which his fortune will not bear; and assumes airs of importance, which his situation will by no means justify.

Improvement in learning, in good morals, in discreet behaviour, is the least of his cares. If he can be taken notice of by the illustrious personages who shine at gaming-tables, in stables,

on the turf, or at the assembly, he willingly relinquishes all concern with literary and philosophical employments.

Whoever is acquainted with the universities will know, that my remarks are founded on actual observation. It is impossible to walk the streets, or to enter a coffee-house, without meeting young men who ought to be engaged in study; but who ridicule all serious things, and affect the character of libertines. They are usually in the dress of sportsmen; and their language is such as is heard in the camp or at Newmarket. They glory in drunkenness and the coarsest debauchery, and consider the having been the leaders of a riot as an honour far greater than literary excellence can bestow, or than the university can confer by diploma. To be *imposed*, as it is called, or punished for irregularity by a dean, a tutor, or a proctor, fills the bosom with conscious pride, and constitutes the delinquent a hero in the ideas of his companions. A degree is nothing in comparison with the honourable distinction of being in danger of *rustication* for a debauch. To break the windows of a college, to disturb a peaceable student by what is called *sporting his door at midnight*, to play at cards on Sundays, to read novels or blaspheme in chapel, are often the methods which young men of spirit have adopted to display their fire.

Now the engaging in such feats is considered by many as a proof of sense as well as spirit. But it is in truth a weakness, which renders the young man fearful of incurring the derision of the profligate, and which induces him to sacrifice,

fice, for the applause of such persons, the substantial qualifications which would adorn and felicitate every subsequent period of his life.

It must be owned, that it is difficult for a young man to preserve a singularity in the midst of the ridicule of the audacious. There is a false shame which induces him to comply with what his judgment disapproves, through a fear of becoming the laughing-stock of those whom he might despise. With good principles, and a sincere detestation of vice, he gradually falls into extreme irregularity. His compliance at first is caused by good nature, or by a fear of offending. But he is allured from one step of audacity to another, till at last he arrives at that melancholy state, which glories in every thing of which it ought to be ashamed. He now derides his tutors, his parents, his books, and takes delight in such things only as have a tendency to involve him in vice and extravagance. He lives perhaps long enough to see his folly, but is not able to retract or avoid its consequences. His character is injured, and his opportunities of improvement lost.

It is not to be expected that a young man should be a cynic. His wish to accommodate himself to the manners of those with whom his age and his pursuits lead him to associate, is amiable; but yet something must be done to prevent him from being led, by his good nature, to his ruin.

Suppose him then to pursue a conduct in some respects similar to the following:

Let him avoid all moroseness, and cultivate every pleasing and graceful quality. The pre-

tenders to spirit will then have no advantage over him in the external decorum of appearance and behaviour. In every thing innocent and indifferent he will comply with the wishes of his companions, and give them no offence when he can possibly avoid it. He will be assiduous in cultivating their benevolence, from a conviction that a state of amity is the most conducive to happiness; and also, from a wish to serve them, by useful suggestions, which cannot be done, when the avenues are totally shut against advice by prejudice and aversion.

But at the same time he will possess and display a firmness of mind, which in the end cannot fail of overcoming an ill-grounded audacity. His true spirit will cause their false spirit to evaporate, as the culinary fire is extinguished by the rays of the sun.

I have indeed observed, that the great pretenders to spirit are usually destitute of true courage. They are mean and cowardly; but they wish to compensate the want of real manliness, by that noise and rudeness, which they are weak enough to consider as infallible symptoms of it. The world is too easily deceived by appearances; and many modest spirits, which, in a real exigency, would display real fortitude, are borne down by the insolent airs of mere bravadoes. When a man of solid merit rises up against them, they crouch before him; for, in this instance, as well as in all others, truth is great, and will ultimately prevail.

Real merit, true genius, unaffected courage, are always distinguished by an air of moderation. They make few pretensions; they are content
with

with being excellent, and leave their gold to find its proper esteem, by its nature, weight, and lustre. The tinsel glitters on the tawdry vestment, and fools admire; but let it be the care of every one, who aspires at the excellence of a worthy and liberal character, to adorn himself with solid and useful ornaments, which will secure him the esteem of all judicious men, while children and weak persons only are caught by the lustre of false spangles and embroidery.

SECTION LVIII.

ON THE PECULIAR PROPRIETY OF LEARNING AND PHILOSOPHY IN THOSE WHO POSSESS A HIGH RANK.

Præclari nomine tantum.

To be conspicuous for a name alone! JUV.

IN barbarous ages and countries, in which all orders are nearly on an equality in point of mental improvement, rank and titles give a very enviable distinction, independently of personal character. But where learning and civilization are universally diffused, as in this country, the want of personal character will deprive the great (as they are called, in a civil sense) of the power to excite esteem.

No opinion could therefore be advanced more injurious to the possessors of civil honours, than that which tends to prevent a due cultivation of their minds, because they are elevated above the necessity of professional skill and labour. It has been common in England, to bestow great attention on the education of the younger sons in great families, and to neglect the heir. And from this most egregious absurdity it has happened, that the possessors of fortunes, those whose actions are of the most importance in their consequences, have been totally unqualified

fied to support their hereditary dignity. Many of them have been distinguished only by weakness, wickedness, insolence, and a title.

I am certain nothing can be more reasonable than that a peculiar degree of diligence should be exerted in the education of men who are to draw the notice of the world upon them by the lustre of a title, and to sit in the senate-house as hereditary law-givers. If the order of nobility consulted little else than the preservation of its own dignity, it would act most prudently in requiring, in its successors, a peculiar degree of improvement. All civil honour depends on public esteem; and though custom and usage may preserve an external respect for titles, during a long time, yet they will certainly fall into contempt, when at last they shall be discovered to be nothing but delusive pageantry, when it shall appear that they serve as the substitutes of merit; and that they give men the presumption and pride of excellence without the reality.

Internal dignity, corresponding with external, cannot but carry with it great influence. Some respect is naturally paid to titles and rank; but when it is found that they are justly due to the merit of him who is invested with them, they command veneration.

Let me then exhort young men of fashion to be also men of competent learning. It would not be misunderstood. I am not solicitous that they should be devoted to letters, as if they were to be professors; or as if they could possibly spend all their time in contemplation. They are destined to an active life, and in that life, they may certainly become most useful members

of

of society. But I ask, in what does the activity of a gentleman, whose fortune is independent, consist? Does it not consist in the activity of his mind? As a preparation, therefore, for such activity, is it possible to bestow too much time in the pursuit of science, or in strengthening and adorning the rational faculties?

I know too much of human affairs to recommend extremes. I recommend not books or contemplation so as to exclude every thing else. But I know that the mind is in truth the man; and that all business is conducted by the exertion of the mental powers. I argue then, that the improvement of the minds of a society, is like adding elasticity to the main spring of a complicated machine. Let that be in a due state of perfection, and it will move every thing else in the degree and manner in which it ought to move. I add, that the minds of the great have more influence in the regulation of affairs, than those of the lower orders; and I proceed to conclude, that it is therefore a most valuable object, to secure to the great a solid education.

But it will be said, that the great, who are to appear in court, and to make their way by insinuation and address, find it particularly necessary to pay their very first attention to the art of pleasing, to the acquisition of graceful qualities, of political cunning, and a winning address. It is certainly right that every gentleman should possess the polish of external manners, as well as of polite knowledge. But if, in order to acquire the graces of external behaviour, it be necessary to relinquish manly studies, I think of the two, I would rather re-

nounce the shining than the solid. But I am sure it is not necessary. On the contrary, I am of opinion, that solid knowledge and the improvement of the mind in that pleasing kind of learning which constitutes polite letters, has an immediate tendency to render the mind polite. And it will require no proof, that a polite mind is the securest source of a truly polite behaviour.

Let us suppose the case of a graceful and fashionable peer, or member of the lower senate, who has paid but little attention to the improvement of his faculties; and that of another, who at the same time that he has furnished himself with the externals of a gentleman, has made great advances in real and universal knowledge. The first makes a very conspicuous appearance in the drawing-room, and on a birth-night; but who shines most conspicuously and laudably in the senate and in the cabinet? To whom does the world pay obedience; and on whom do honours and emoluments fall? To the mere man of fashion; or to the scholar, the philosopher, the statesman, and the gentleman combined?

Instead, therefore, of making any allowance of idleness to the gentleman of rank and fortune, I think it right to demand of him a greater share of application than from others; his friends, his country, his own rank demand it; and without it, with all his titles, seats, parks, estates, he will be looked upon as little and insignificant by those who are out of the sphere of his pecuniary, or preferment-bestowing influence.

SECTION LIX.

ON THE IMPROVEMENT OF REASON.

*Vita didiscere magistra.**They learned by experience.*

JUV.

"God has not been so sparing to men, to make them barely two-legged creatures, and left it to Aristotle to make them rational." LOCKE.

AS reason is the faculty by which all improvement is to be made in science, the original institutors of universities seem very wisely to have placed the cultivation of it among the first pursuits in the academical course. But they unfortunately mistook the means of succeeding in their laudable intention. They recommended, or rather required, with tyrannical authority, the study of scholastic logic and the acquisition of a skill in syllogistic disputation. Scholastic logic constitutes an ingenious art or science, and may be very properly attended to by those who chiefly seek amusement in study, and who are capable of deriving it from subtle speculation. But with respect to its being what it has claimed to be, the best method of directing and improving the powers of reason, with which it has pleased God to bless his creature, man, I must take the liberty of denying, that it possesses any such excellence.

Among

Among other proofs which I could advance, I will select but one: the men who have devoted most of their time to scholastic logic, that is, the resident fellows of colleges, and the officers who have presided in the schools of the universities, have never displayed any superior strength in this faculty, when they have departed from the shade of a college life, to the sunshine of real business in employments of trust and honour. Neither have they been the most successful cultivators of literature.

Logic pretends to assist our simple apprehension, our judgment, our mode of argumentation, and our method of arrangement.

I am fully convinced, that it can afford no new strength to the natural powers of perception. And I think its utility, in improving the judgment, very disputable. It may possess some influence, in directing the mode of argumentation, and in facilitating method; but it has been extolled for these effects far beyond its real efficacy.

I mean not, however, to discourage all attention to logic. Logic has long constituted a part of every scholar's education. To be totally ignorant of it, would be an inconvenient and disgraceful defect in a man of letters.

The student should therefore read, under the direction of some instructor who has gone before him, select parts of Watts's logic. If he have time, he may, together with Watts, read Wallis, Saunderson, and Aldrich; but I really think the subtleties of the art, which consist of abstruse terms, with very little meaning; of nice distinctions, with very little difference and no utility,

utility, can by no means recompense the student for the time which a successful study of them must require.

Logic is not the best mode of improving the reason of man. Various reading, reflection, experience, and conversation, are certainly more efficacious. But, as I said before, the student who endeavours to obtain the knowledge of a general scholar, ought to devote some of his time to a short course of reading in the above-mentioned writers on logic.

I think it a good argument of the false pretences of logic, that instead of maturing the powers of reason, it requires them in a state of maturity, before it can be understood. If a treatise on logic were placed in the hands of a rude and uninformed man, it would be no less unintelligible to him than the most abstruse theorem in geometry. His reason would never be called forth or improved by its assistance. In short, logic requires a state of reason already greatly improved, before it can be completely apprehended.

There are, indeed, in some controversial and argumentative treatises, such subtle disputations, as might lead to a wrong conclusion, without the assistance of that part of logic which teaches the manner of detecting sophisms. But this kind of writing is now very little regarded in the world; and it is certainly true, that a strong understanding will detect all fallacies, notwithstanding the art with which they are introduced, by the force of its natural sagacity, duly improved by education and experience.

My

My advice to the student, on the subject of logical studies, is briefly, that he read with attention the usual books on the subject, such as are already enumerated; but that he do not devote a great deal of time to them; that he totally neglect that syllogistic disputation which engages so much attention in the universities; and that he seek the improvement of his reason, in reading the most esteemed books, and conversing with the most esteemed men; and making his own reflections on every thing which attracts his observation.

Watts's logic, and his improvement of the mind, which he meant to be a supplement to his logic, are certainly very useful books, and particularly adapted to young men on their entrance on logical, or rather on academical studies. Watts was a most excellent man, and a laborious scholar. His style, however, is not elegant, and it may be thought by some, that he introduces religion, where the subject cannot admit it without violence. But this arose from a sincere piety, and a desire of doing all for the glory of God. It certainly can do no injury to a young man, and may conduce to something more valuable than learning.

I rather recommend Watts than Wallis and Saunderson, though I know they are most excellent authors. But their Latin is barbarous. They studied perspicuity more than elegance; and I should be sorry that the number should be increased of those scholars who have lost their taste and polite learning, in the study of such dreary and drowsy authors as wrote in the barbarous diction of Burgerfdycke.

SECTION LX.

ON FOREIGN TRAVEL.

Ad quæ noscenda iter ingredi, transmittere mare solemus; ea sub oculis posita negligimus. *The very things which we go journies and voyages to see, we pass over unnoticed, even when they lie before our eyes.*

PLIN.

Μακάριος ὁς οἰκεῖ OIKOI MENEI. *Happy the man who being well off, knows it, and stays at home.*

EURIP.

I MEAN not to recapitulate all the remarks, that have been made for and against foreign travel by many writers, who have taken only a partial view, or who have deviated into declamation. I shall not cite many aphorisms or examples of the wise antients; but shall briefly consider a few points, which, according to the modern system of things, appear to be the most essential.

With respect to its utility, there can be no doubt but that a mind, properly prepared, will derive from it great and lasting advantages. It must open sources of knowledge, and furnish opportunities of reflection, which cannot be obtained by him who never leaves his own country.

But

But I must join * in reprobating the practice of very early travel. A great degree of mental maturity, and of acquired knowledge, is necessary to enable the mind to derive advantage, and avoid inconvenience, from visiting a foreign nation. To expect that boys should make observations on men and manners, should weigh and compare the laws, institutions, customs, and characteristics of various people, is to expect an impossibility. It is no less absurd to suppose, that boys will not be struck and captivated with vanity and trifles.

I therefore advise, that a pupil shall not be sent to travel till he has passed through a capital school, and arrived at the age of nineteen. Indeed I wish that he might spend four years at the university, when it shall be reformed; but I know this requisition will not often be complied with. Parents in our age and country, are impatient to thrust their sons into the world, to push them into the senate before they have a beard, and to urge them to offices of command in the army and in the navy, almost as soon as they come from the nursery. Many evils, national as well as private, are the consequence; but when interest † and ambition solicit,

* I say JOIN, for every writer on this subject agrees in disapproving very early travel.

† Scilicet omnibus artibus antistat spes lucri et formosior est cumulus auri, quam quicquid Græci Latinique delirantes scripserunt. Ex hoc numero deinde veniunt ad GUBERNACULA REIPUB. interfunt et præsumt CONSILIIS REGUM. O Pater, O Patria! *In truth, the hope of gain supersedes all the arts; and a heap of gold, is more beautiful than any*

solicit, reason, philosophy, and propriety scarcely find a hearing. National calamities can alone remedy this, and many other abuses which will insinuate themselves, and abound, till the evil which they occasion becomes too heavy to be longer borne; when it will be its own remedy.

I wish also, that no pupil, who is not certainly known to be possessed of parts, should be suffered to travel. A weak youth will learn only to make his weakness more conspicuous. Grimace, affectation, and an overbearing insolence, will constitute his acquisitions. He will learn to remove that veil of diffidence which served to conceal his defects, and which, if he had not left his paternal roof, he might have happily retained. No character is better known, nor oftener exposed to comic ridicule, than that of the empty coxcomb, who assumes foreign modes of external behaviour*. He who goes

any thing the foolish Greeks and Latins have written. From this number they come to the helm of the state, and are present or preside at the counsels of kings.—O my country, &c.

LIPSIUS.

* If one have been a traveller, and can court his mistress in broken French, wear his clothes neatly in the newest fashion, discourse of lords, ladies, towns, palaces, and cities, he is complete, and to be admired. . . . Yet these men must be our *patrons*, our governors too sometimes, statesmen, magistrates, NOBLE, GREAT, AND WISE BY INHERITANCE.

BURTON.

Jure hæreditario sapere jubentur.

They are compelled to be wise by hereditary right.

EUPHORMIO.

out

out a fool indeed, but only such a fool as may be tolerated, will return insufferable. This is an additional reason for deferring his mission till the age of nineteen or twenty. By that time, parents and superintendants of education will be enabled to form a just opinion of his abilities. At the age of twelve or thirteen, or even later, they will often be mistaken.

Among other arguments for travel in general, and early travel in particular, it has been urged, that it is absolutely necessary, in order to be delivered from local prejudice in favour of our country. Prejudices in favour of our country are indeed easily removed by spending our early days in another *. But is there no danger lest these

* *Quam illud periculosum quoddam ab ætate primâ sic a parentibus dimissus incipiat contemnere domestica, mirari peregrina. Publicæ salutis est fundamentum amor ERGA PATRIAM. At cum ratione justâ integroque animo concipere qui possit, cui statim, postquam res discriminare, nigrumque ab albo cœpit distinguere, persuasum est, ubique meliùs, decentiùs, peritiùs, quàm apud suos, commodis juventutis consuli, vitæque rectè degendæ consilia præceptaque dari? . . . Verùm est adhuc periculosius, quoddam hoc pacto incipiat habere ingenium non suæ, verùm peregrinæ, aliquando et hostili reipublicæ conforme. How dangerous is it that from the earliest age, thus dismissed from his parents he begins to despise things at home, and to admire every thing foreign. The love of one's country is the foundation of the public safety; but how can he conceive it rightly and fully, who is taught, before he can discriminate things, and separate black from white, that youth is better, more decently and*

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these innocent and useful prejudices should be changed for others equally unreasonable, and really pernicious? Is it not likely that, prejudices * in favour of our country being removed, prejudices against it may find admission? I am sure it has often happened †. And I am also sure, that however a modern philosopher may inveigh against that honest preference which an Englishman gives to his nation, it is a natural attachment, and attended with effects greatly

skillfully taken care of, and that rules of conduct are more advantageously learned any where than among his own countrymen? And it is a circumstance still more dangerous, that by these means he begins to have a mind, conformed not to his own, but to a foreign, and sometimes a hostile state. SCHEFFERUS.

* A conceited affectation of peculiar liberality, and of freedom from PREJUDICE distinguishes many who in this age pretend to the name and character of philosophers. PREJUDICES in the idea of designing, superficial or vain men comprehend in them all our best attachments—all our moral, patriotic, and religious principles. The foolish fear of being under the influence of prejudices, falsely so called, is every day loosening all the ties both of civil and ecclesiastical government. What must ensue but first ANARCHY and then DESPOTISM?

† We owe to this evil custom, those numerous and CONCEITED persons who come home, and endeavour to explode, by censure and ridicule, all our hereditary virtues, CONJUGAL and paternal, public and domestic; all those virtues, whose salutary influence, not yet quite lost, enabled us to stand up against an infamous combination of unprincipled enemies.

beneficial.

beneficial. I will avow myself to be so truly an Englishman in this particular, as to think this preference not an ill-grounded prejudice, but fully justified by real observation, and by fair comparison. Corrupted as we are, I think we have not kept pace in corruption with some of our admired neighbours. And I will add, that the corruption at present prevailing among us, if it does not originate, is greatly increased, by our too-frequent intercourse with France and Italy.

I could indeed almost wish, that travel were not considered as a necessary part of juvenile education. I mean not to prohibit travel; but I would have its advantages sought by men at a mature age, after they are settled, who, during the intervals of business, and those recesses which are allowed in almost every line of life, might take a voyage to a neighbouring country, and might, by the strength of their understandings, and the extent of their experience, derive infinitely more improvement from their travels, than they would have done by traversing all Europe under the age of twenty*. They should go as philosophers,

* Milton speaking of travel in our own country has this passage:

“ In those vernal seasons of the year, when the air is calm and pleasant, it were an injury and fullness against nature, not to go out and see her riches, and partake in her rejoicing with heaven and earth. I should not therefore be a persuader to them of studying much then, after two or three years that they have well laid their grounds, but to ride out in companies with prudent and staid

philosophers, when they are capable of conducting themselves, both in the search of knowledge and their moral behaviour. Travel undertaken in this manner, and after a valuable store of learning, and a knowledge of our native country, is acquired, is one of the best methods of ac-

guides, to all the quarters of the land; learning and observing all places of strength, all commodities of building and of soil, for towns and tillage, harbours, and ports for trade; sometimes taking sea, as far as to our navy, to learn there also what they can on the practical knowledge of sailing and of sea-fight. These ways would try all their peculiar gifts of nature; and if there were any secret excellence among them, would fetch it out, and give it fair opportunities to advance itself by, which could not but mightily redound to the good of this nation, and bring into FASHION AGAIN THOSE OLD ADMIRERD VIRTUES AND EXCELLENCIES, with far more advantage, now, in this purity of Christian knowledge; nor shall we then need the Monsieurs of Paris to take our hopeful youth into their slight and prodigal custodies, and send them over back again transformed into MIMICS, APES, AND KICKSHOES. But if they desire to see other countries at THREE OR FOUR AND TWENTY YEARS of age, NOT TO LEARN PRINCIPLES, but to enlarge experience, and make wise observations, they will by that time be such as shall deserve the regard and honour of all men where they pass, and the society and friendship of those in all places who are best and most eminent; and perhaps then other nations will be glad to VISIT us for their breeding, or else to IMITATE us in their own country."

MILTON's Tractate.

complishing

completing the human mind. It crowns and completes all its other improvements. A few months occasionally spent in France or Italy, or Holland, or Switzerland, at or between the age of thirty or forty, will enrich the understanding of a man of sense with valuable treasure. He will then search for gold, and find it in abundance; while, at a boyish age, he would have been fully employed and sufficiently satisfied in procuring dross or tinsel, instead of bullion.

But since to reform the world, as the poet says, is a vast design, and the design commonly proves abortive, we must be contented with giving such admonitions as may permit it to proceed in its own way with the least inconvenience. As therefore there is no doubt, but that boys will continue to be sent on their travels, notwithstanding all that reason can advance against it; it remains, that such directions be given as may at least prevent them from incurring evil, if they cannot acquire real advantage.

Much of the success certainly depends on the choice of the tutor or travelling companion. He should be a grave, respectable man, of a mature age. A very young man, or a man of levity, however great his merit, learning, or ingenuity, will not be proper; because he will not have that natural authority, and that personal dignity, which command attention and obedience. A grave and good man will watch over the morals and the religion of his pupil; both which, according to the present modes of conducting travel, are commonly shaken from the basis, and levelled with the dust, before the end of the peregrination. In their place succeed universal

scepticism and unbounded libertinism*. But a tutor of character and principle will resolve to bring his pupil home, if it is possible, not worse in any respect than he was on his departure.

It is a known fact, that they who, at too early an age, spend much time on the continent, seldom retain that religion in which their good forefathers lived and died. They commonly become the disciples of the fashionable philosophers, and are led astray by the false lights of false wit, or lost amidst the clouds of metaphysics.

So many, indeed, are the dangers attending foreign travel, that they whose situation and circumstances will not permit them to engage in it, need not repine. Our own country abounds with objects sufficient to excite, and amply to repay, the labour of enquiry. And to prove that foreign travel is not absolutely necessary to give the full improvement to the human mind,

* Ἀναρχία μὲν γὰρ, ἣν ἔτι τῶν νέων ἰλιυδιστῶν ἀπαιδείᾳ νομίζουσι, χαλεπώτερος ἐκείνων τῶν ἐν πατρίδι διδασκαλῶν καὶ παιδαγωγῶν δισπότας ἐφίησι, ΤΑΣ ΕΠΙΘΥΜΙΑΣ ὥσπερ ἐκ ΔΕΣΜΩΝ ΛΥΘΕΙΣΑΣ. *An absolute freedom from all restraint, which some young men, for want of a proper education, think liberty, sets over them harder masters than their tutors and schoolmasters—even their own desires, let loose, as it were, like wild beasts from chains.*

PLUTARCH.

Yet the modern knights-errant, who encounter the gigantic phantom, PREJUDICE, would destroy all the established restraints of schools, colleges, &c. and leave every individual in a state of absolute libertinism.

we may recollect many eminent persons, who have been richly adorned with every accomplishment of the gentleman, and furnished with all the lights of the man of sense and extensive knowledge, though they never left their native shore*.

* I will beg leave to recommend one example, that of Cicero, as a model for the conduct of travel.

“ He did not set out till he had completed his education at home . . . and after he had acquired, in his own country, whatever was proper to form a worthy citizen and magistrate of Rome, he went confirmed, by a *maturity of age and reason*, against the impressions of vice. . . In a tour the most delightful of the world, he saw every thing that could entertain a curious traveller, yet staid no where any longer than his benefit, not his pleasure, detained him. By his previous knowledge of the laws of Rome, he was able to compare them with those of other cities, and to bring back with him whatever he found useful either to his country or himself. He was lodged, wherever he came, in the houses of the great and eminent, not so much for their birth and wealth, as their virtue, knowledge, and learning: these he made the constant companions of his travels. It is no wonder that he brought back every accomplishment which could improve and adorn a man of sense.”

MIDDLETON.

A writer of history, who, by an affected and meretricious style, unlike the manliness of the classical model, has caught the transient applause of fashion, and who seems to be ambitious of acquiring distinction by recommending infidelity and libertinism ON PRINCIPLE, speaks, consistently with himself, thus highly of FRENCH MANNERS;

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those effeminate manners which, in the honest warmth of an Englishman, I have been led, in this section, and on all occasions, to reprobate.

“ If Julian (says he) could now revisit the CAPITAL of FRANCE, he might converse with men of science and genius, capable of understanding and of instructing a disciple of the Greeks; HE MIGHT EXCUSE THE LIVELY AND GRACEFUL FOLLIES OF A NATION, whose martial spirit has never been enervated by the indulgence of luxury; and he must applaud the perfection of that INESTIMABLE art which softens and refines and embellishes the intercourse of social life.”—Worthy Patriot, enlightened Philosopher!—quite free from *prejudices*!—enshrine him among the wise men, and let him constitute the eighth—or, when the Grand Monarque shall have reduced England to a province, let his admirer be his vice-roy.

Whatever softens, refines, and embellishes human life, in a proper degree, is certainly desirable. but why must France be commended with such warmth of approbation, as if she possessed this inestimable art exclusively? I think, in this polished and enlightened age, the art is known and practised in England, as much as is consistent with the national character, and the preservation of that manly spirit which is necessary to the existence of civil liberty; an INESTIMABLE BLESSING, which enlarges and ennobles and secures all the natural rights and enjoyments of human nature.

I cannot think it consistent with a good citizen and a lover of one's country, to admire and extol the martial spirit of that nation, which is at this moment most hostile to all we hold dear, and which has often behaved with such perfidy, as would stigmatize an individual in private life with perpetual disgrace.

As a superintendant of education, I think myself bound thus publicly to disapprove, on every proper

proper occasion, all works which tend to insinuate corrupt and infidel principles into the bosoms of ingenuous youth.

“ In times of luxury and dissipation, when every tenet of irreligion is greedily embraced, what road to present applause can lie so open and secure as that of disgracing religious belief, especially if the writer help forward the vices of the times, by relaxing morals, as well as destroying principles?— Such a writer can have little else to do, but to new-model the paradoxes of ancient scepticism, in order to figure it in the world, and be regarded by the smatterers in literature and adepts in folly, as a prodigy of parts and learning. Thus his vanity becomes deeply criminal, because it is gratified at the expence of his country's welfare. But the consolation which degenerate manners received from his fatal tenets, is repaid by eager praise; and vice impatiently drinks in and applauds his hoarse and boading voice, while, like a raven, he sits croaking universal death, despair, and annihilation to the human kind.

BROWN.

CONCLUSION.

ON THE NECESSITY OF INCREASING THE
PERSONAL MERIT OF THE COMMUNITY,
BY GIVING A PROPER DIRECTION AND
EFFICACY TO THE MODES OF EDUCA-
TION.

Πᾶς γὰρ τὸ ΤΙΜΩΜΕΝΟΝ ΑΥΞΕΤΑΙ, ΕΛΑΤΤΟΥΤΑΙ
δὲ τὸ ΑΤΙΜΑΖΟΜΕΝΟΝ, καὶ τοῦτό ἐστι διαφανέστατον σημεῖον
ΑΡΧΗΣ ΕΥΔΙΟΚΟΥΜΕΝΗΣ. περιέριπται γὰρ τοῖς
ΑΡΧΟΜΕΝΟΥΣ ΕΠΙ ΤΑ ΚΑΛΑ ΕΠΙΤΗΔΕΥΜΑΤΑ, καὶ
τὴν ΕΠ' ΒΑΛΛΟΥΣΑΝ ΑΞΙΑΝ ΕΚΑΣΤΟΙΣ διανέμει, καὶ
πληροῦν τὰς πόλεις ΓΩΝ ΑΡΙΣΤΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ.
*Every thing to which due honour is paid, thrives; but
that which is slighted, falls off: and this (the pay-
ment of due honour) is the plainest symptom of a well-
governed state. It both stimulates the subjects to ho-
nourable pursuits, and allois the proper degree of dig-
nity to each of them, and furnishes the community with
the best professions and employments.*

JAMBlichus.

Liceat inter abruptam contumaciam et deforme
obsequium pergere iter ambitione ac periculis va-
cuum. *Let me be permitted to proceed in a path free
from ambition and from danger, between rude con-
tumacy on the one hand, and disgusting obsequiousness
on the other.*

TACITUS.

I WILL take for granted, what no accurate
observer will be disposed to controvert, that
there is a diversity of NATIONAL CHARACTER;
a diversity not originating in the casual influence
of

of arbitrary modes, but in nature*. And I will venture to advance as equally true, that a nation no longer retains its dignity when it renounces its distinction.

When I turn my attention to my own country, I am willing to indulge the pleasing idea, that I see something in the national character of Englishman, similar to the spirit of an antient Roman. Of the Roman, a gravity and a dignity were the striking features. I mean not the disgusting severity of a puritanical exterior†; but

* NAM ET GENTIBUS PROPRII MORES SUNT: nec idem in Barbaro, Romano, Græco, probabile est. *Even nations have their peculiar manners, nor is the same thing in a Barbarian, in a Roman, in a Grecian, equally probable.* QUINTILIAN.

† LA FAUSSE GRANDEUR est farouche et inaccessible; comme elle sent son foible, elle se cache, ou du moins ne se montre pas de front, et ne se fait voir qu'autant qu'il faut pour imposer. LA VERITABLE GRANDEUR est libre, douce, familière, populaire; elle se laisse toucher et manier; elle ne perd rien à être vûe de près.

BRUYERE.

But be it remembered, that PERSONAL MERIT must constitute LA VERITABLE GRANDEUR.

“Greatness certainly does not consist in pageantry and show, in pomp and retinue; and though a person of quality will make use of these things to avoid singularity, and to put the vulgar in mind of their obedience to authority, yet he does not think himself really the bigger for them: For he knows that those who have neither honesty nor understanding, have oftentimes all this fine furni-

but that respectable appearance, which naturally results from sentiments uniformly great; a gra-

ture about them. Farther, to be great, is not to be starched, and formal, and supercilious; to swagger at our footmen, and brow-beat our inferiors. Such a behaviour looks as if a man was conscious of his own insignificancy; and that he had nothing but outsize, and noise, and ill-humour to make himself considerable with: But he that is truly noble, has far different sentiments; and turns his figure quite another way. *He hates to abridge the liberties, to depress the spirits, or any ways to impair the satisfaction of his neighbour. His greatness is easy, obliging, and agreeable; so that none have any just cause to wish it less.* And though he has a genuine kindness for all men; though he despises not the meanest mortal; but desires to stand fair in the opinion of the world; yet he never courts any man's favour at the expence of justice, nor strikes in with a popular mistake. No, he is sensible it is the part of true magnanimity to adhere unalterably to a wise choice: Not to be over-run by noise and numbers; but to appear in defence of injured right, of neglected truth, notwithstanding all the censure and disadvantage they may sometimes be under. To conclude his character, a great man is affable in his converse, generous in his temper, and immovable in what he has maturely resolved upon. And as prosperity does not make him haughty and imperious, so neither does adversity sink him into meanness and dejection: For if ever he shews more spirit than ordinary, it is when he is ill used: and the world frowns upon him. *In short, he is equally removed from the extremes of servility and pride; and scorns either to trample upon a worm, or sneak to an emperor.*

COLLIER.

vity

vity unallied to dulness, a dignity unconnected with opulence.

My opinion of this flattering resemblance is not the effect of an unphilosophical predilection, or fortuitously adopted. It is suggested by observation, and confirmed by a review of the annals of the English *. It is confirmed by their public conduct, ever generous, spirited †, humane; by their private lives, sedate ‡, contemplative, independent; by their writings, solid, nervous, and breathing a spirit of freedom and philanthropy, which almost rescues human nature from the imputation of degeneracy.

Such has been the national character of Englishmen ||. I will not survey the present

* To whom we may apply the words of Cicero. *Neque enim ita generati a natura sumus, ut ad ludum et jocum facti esse videamur, sed ad severitatem potius, et ad quædam studia graviora atque majora. For we do not seem to be formed by nature for play and jocularity, but rather for a manly severity, and for pursuits of a graver and more important kind.* CIC.

† *Les nations libres sont superbes.*
Free nations are proud. MONTESQUIEU.

‡ *Non enim hilaritate, nec lasciviâ, nec risu, aut joco comite LEVITATIS, sed sæpe etiam TRISTES firmitate et constantiâ, sunt beati. For it is not always by jollity that men are happy, nor wantonness, nor laughter, nor jocularity, the attendant of levity; but the SERIOUS also are often happy in their firmness and consistency.* CIC.

|| *Fuimus. We have been.*

age * through the deceitful medium of splenetic observation. But he must be partial to a culpable extreme, and candid from a sinister motive, who sees not the national character abandoned for an imitative levity; an exchange obviously productive of consequences, which, besides their moral evil, have rendered the reign of a pacific and a benevolent prince eminently calamitous.

The existence of society confessedly depends on a regular subordination. What deranges or disturbs this regularity, even in the idea of the subaltern ranks, shakes the basis of society. All those who are raised by civil distinctions above the level of natural equality †, are under obligations

* Ἰδὼν Ἀνθρώπου, τὸ καταμύμφομαι τὰ παρόντα.

It is characteristic of man to blame present things.

LONGINUS.

Vitio malignitatis humanæ vetera semper in laude, præsentia in fastidio sunt. *From the malignity of human nature, antient things are praised, and the present loathed.*

DE CAUSIS CORRUPTÆ ELOQ.

Erras, si existimas nostri sæculi esse vitium, luxuriam et negligentiam boni moris; et alia quæ objicit suis quisque temporibus. HOMINUM sunt ista, non temporum; nulla ætas vacavit a culpâ. *You are mistaken if you think that luxury, and the neglect of good morals, and the other things which every one objects to his own times, are peculiar to our age. These things are the marks of men, not of times. No age has been free from fault,*

SENECA.

† Magnum est personam in republicâ tueri principis, qui non animis solùm debet, sed oculis servire civium. *It is a great thing to support in a state*
the

tions to preserve an appearance of dignity adequate to their situation, and correspondent to their real importance *. Respect should be decently exacted wherever it is due, not from a principle of pride, or from a littleness of mind †; but because it facilitates the due degrees of necessary acquiescence; because it regulates the complex movements of the political machine. Even formality and dress ‡, though futile in themselves, when abstractedly considered, and

the character of a ruler, who is under obligations to conform himself, not only to the minds, but to the EYES of the citizens.

CIC.

* Ὅν τοις ἄλλοις ἐπισταύουσα καὶ ἐπιτάσσοντα χρὴ οὐ τῇ ἐξουσίᾳ μόνῃ τοῦ ἐπιστατεῖν τε ἐπιτασσεῖς, ἀλλὰ Αἰεὶ καὶ Γνώμῃ προεχεῖν τῶν ἐπιτασσομένων. *He who governs and commands others, ought not to govern and command by dint of power only, but to have the superiority over the governed in dignity and mental ability.*

EUSEBIUS.

Nec tibi, quod est rarissimum, aut facilitas auctoritatem, aut severitas amorem diminuatur. *Nor let, which is however very uncommon, an easiness of manners diminish authority, nor severity, love.*

TACITUS.

† No; for, Est angusti animi atque demissi, triumphi honorem atque dignitatem contemnere. Nam et levitatis est. *It is the mark of a little and abject mind to undervalue the honour and dignity of a triumph. For it is a mark of levity.*

CIC.

‡ Τῷ ἐν γενεῇ καὶ καλῶς μαλιστα κατεπύγναι κάλλος μὲν ἐπὶ τῆς οὐρεως, σωφροσύνη δὲ ἐπὶ τῆς ψυχῆς, ἀνδρεία δὲ, ἐπ' αὐφοτέρων τούτων, χάριν τε ἐπὶ τῶν λόγων διατελεῖν ἔχουσιν. *It is necessary that the high-born and the beautiful should display at the same time beauty indeed in their external appearance, moderation in their mind, but fortitude in both of these, and grace in all their words.*

DEMOSTHENES.

contemptible

contemptible in a nation of philosophers, have been preserved with care in the flourishing periods of an empire, because they tended to PROMOTE TRANQUILLITY. They excited an awe among the rude and refractory, which ensured a ready submission to legal authority *. Let philosophy boast its pretensions, we are yet so constituted that not only the uncultivated, but the enlightened also, are powerfully affected by external appearance †. Susceptible nature admits the

Ὁ ΤΥΦΟΣ, ὥσπερ ΠΟΙΜΗΝ, ΟΥ ΘΕΛΕΙ, ΤΟΥΣ ΠΟΛΛΟΥΣ ἀγν. External pomp leads the populace where it will, as a shepherd a flock of sheep.

DIOGENES.

Ὅτι παυομένη ἡ ἐκ τοῦ βασιλικῆς πλούτου τοῖς πολλοῖς ἐγγινομένη καταπληξίς ἐκκαταφροντοῦ ἐπὶ τὴν βασιλείαν. Because when the striking effect which is naturally produced by the appearance of kingly wealth and power on the MANY, ceases, it renders government contemptible.

SOCRATIS Eccl. Hist.

† Parva sunt hæc, says Livy, speaking of ceremonies, sed parva ista non contemnendo majores nostri maximam hanc rem fecerunt. *These are little things, but by not despising little things, our ancestors made this state so great.*

LIVY.

Romulus ita sancta jura generi hominum agresti fore ratus, si se ipse venerabilem insignibus imperii fecisset, cum cætero HABITU se AUGUSTIOREM tum maximè lictoribus duodecim sumptis fecit.—Romulus thinking that the laws would thus become more venerable to a rustic people, if he should make himself respectable by the insignia of power, rendered himself more august, as by his appearance in other respects, so principally by taking twelve lictors in his retinue.

IDEM.

“ And

the impression previously to the interference of rational refinement. The remark is indisputably just, and we may proceed to the application.

I say then, that of late it has been the whimsical affectation of the times to throw aside all formality*, and to break down the barriers which restrained the obtruding footstep of upstart insolence. The dress, distinctive of a profession or an office, is studiously laid aside, as far as the obstinacy of laws and customs will admit. The professional or official manners are even more readily relinquished. Though the most important end of the most important professions and offices may be frustrated, yet it is thought a compensation, that the individuals who fill them become agreeable†. They cease to be venerable,

“ And the wise Numa (says Dr. South) the successor of Romulus, took the same course to enforce his religious laws. *Sacerdotem creavit, insignique eum veste, et curuli regia sellâ adornavit.* That is he adorned them with a rich robe and royal chair of state; and in our judicatures, take away the trumpet, the scarlet, the attendance, and the lordship (which would be to make justice naked as well as blind), and the law would lose much of its terror, and consequently of its authority.”

*Ubi non est pudor
Nec cura juris, sanctitas, pietas, fides,
Instabile regnum est.*

* *Paucis DECUS PUBLICUM curæ.*

Few take care of the public honour. TACITUS.

Da autorita LA CEREMONIA al alto.

Ceremony gives authority to the great.

† They often act according to the opinion of
Ovid. Non

venerable, to become agreeable *. Public good is too remote an end to induce them to renounce the charms of ease. Indeed it must be confessed, that the arguments in favour of this voluntary degradation are often plausible, and the motives sometimes amiable. It is often caused by true humility, and a detestation of the unjust claims of hypocrisy. But I fear the general prevalence of that spontaneous abasement which marks the age, and destroys the true national character, is often the GENUINE EFFECT OF A

Non bene conveniunt nec in unâ sede morantur
Majestas et amor.

Respect and love are not easily rendered consistent.

* Η νυν ὑπο τῶν ΧΡΗΣΤΟΤΗΣ καλουμένη
Μαθήκη τὸν ὅλον ἐστὶν ἀνοηρίαν εἶναι.

*That quality, which some good-nature term,
Has brought much mischief on the public weal.*

MENANDER.

But nothing *indecorous* or *incongruous* is generally agreeable. Great men, like great things, require a correspondence of parts or circumstances. Il faut que les grandes choses aient de grandes parties; les grands hommes ont de grands bras, les grands arbres de grandes branches, et les grandes montagnes sont composées d'autres montagnes qui sont au-dessus et au-dessous; c'est la nature des choses qui fait cela. *Great things must have great parts, large men have large limbs, great trees have great branches, and great mountains are composed of other mountains one above another. It is the nature of things which occasions this.* MONTESQIEU.

Thus is taste interested in maintaining an uniform dignity of character.

REAL WANT OF PERSONAL DIGNITY * OR WORTH; a defect, which is often rendered more conspicuous, by the contrast of a dignified appearance†. Real merit and external dignity must add a lustre to each other, like the diamond, and the gold in which it is infixed. Pity would be lost in laughter, if we were to see an idiot in the robe of royalty. But whatever is the motive, or however agreeable within a narrow circle the effects of the fashion of abo-

* *Origo ei (dignitati) præcipuè AB INTERNA MAGNITUDINE, ID EST VIRTUTE; etsi externa etiam SPECIES GESTUS, CULTUS, aliquid addunt. The origin of this dignity is chiefly from internal greatness, that is, from virtue, though external appearance, behaviour, and dress, add something to it.*

LIPSIUS.

† There is a love of liberty, natural to us all, which makes men unwilling to submit to their fellow-creatures, when they can discern no good reason for it; and indeed such reluctance is not to be blamed, when they are required to obey VICIOUS AND CONTEMPTIBLE PERSONS arrayed in the TRAPPINGS OF AUTHORITY. JORTIN.

In this age, a man's being vicious seems to be no bar to his being POPULAR, or rewarded by government or the people. Abilities alone are required; and these abilities, if analysed, will be found to be little more than IMPUDENCE AND A SPIRIT OF ADVENTURE, commonly excited by want, and uncontrouled by principles of any sort except these of SELFISHNESS. Nothing can be a greater mark of national depravity, than the low estimation of GOODNESS OF HEART IN PUBLIC CHARACTERS; that noblest distinction of humanity.

lishing

lishing all forms whatever, the mischief of it is now felt in every part of the community.

The levelling principle, as it may be termed, has not hesitated to divest the chief magistrate of dignity, to insult his person, to draw aside the veil of majesty, and to pollute the very FOUNTAIN OF HONOUR. The executive powers of government have been traduced in language level to the capacity of the meanest labourer who carouses in the lowest house of vulgar entertainment *. I am not one of those who would promote the most distant tendency to despotism †; but I would promote ORDER and TRANQUILLITY, the most valuable ends of civilization ‡. And I will assert, that when the persons

* Such persons shew, *arrogantiam oris et contumacem animum, that arrogance of speech, and contumacy of mind*, go together. TACITUS.

† It has always been the policy of tyrants to DISCOURAGE personal merit; the doctrine of this book tends to ENCREASE it.

‡ Whether some persons, who have misled the vulgar by echoing the word LIBERTY, are not well characterized by Tacitus in the following passage, I leave the dispassionate reader to judge. FALSÒ LIBERTATIS VOCABULUM AB IIS USURPATUM, QUI PRIVATIM DEGENERES, IN PUBLICUM EXITIOSI, NIHIL SPEI NISI FER DISCORDIAS HABEANT. *The word LIBERTY has been falsely used by persons, who being DEGENERATELY PROFLIGATE IN PRIVATE LIFE, AND MISCHIEVOUS IN PUBLIC, had no HOPES LEFT BUT IN FOMENTING DISCORD.* TACITUS.

It is a remark justified by experience, that they who clamour loudest for liberty are often the most tyrannical

persons of the rulers, in any department of the state, are rendered contemptible, the reverence necessary to restrain the vulgar is removed, and it is not wonderful that the consequences are RIOT and REBELLION. The symptoms have appeared, and plainly indicate the cause of the distemper. The infection of French * levity has pervaded the whole mass of the English body politic.

Look into the senate of an empire in extent, connections, resources, and glories unrivalled. I will not be personal; though personality, in the present age, is the readiest method to excite popular attention. I will say nothing of the dissipated youth, the virulent rancour, the petulant abuse, the infidel principles †, or the debauched

tyrannical in their dispositions, and in private life. Their patriotism is usually a compound of pride, ill-nature, disappointment, and other malignant qualities.

* We laugh, we sing, we feast, we play, we adopt every vanity, and catch at every lure thrown out to us by the nation that is planning our destruction.

BROWN.

† *Liberal principles* of religion, as they are called, have been thought by sensible persons to arise not from the enlarged minds of our rulers, but their contempt of all religion, or from worldly, though false, policy.

An evident partiality to Popery must be unpopular in this Protestant country among the middle ranks, that is, among those in whom the remains of principle and national character are chiefly to be found. It must be wicked in a high degree, if the

bauched morals, of any one senator: the senatorial rank should consecrate the persons who possess it. And yet I will be free to remark, that the characteristic of the senate-house is the fashionable levity *. When Cyneas went out from

the pope be *Antichrist*, as Sir Isaac Newton and many others have thought; whose hearts and understandings were at least as good as those of Hume, Voltaire, and many *professed unbelievers*, who have concurred in altering laws which affect religion.

But, if you have courage enough publicly to avow a primitive zeal for the cause of Protestantism, or for many of these virtuous sentiments and wholesome practices of our good old English forefathers, immediately some TRAVELLED gentleman steps forth, and finically exclaims, How narrow-minded, how illiberal, how unphilosophical, in these enlightened times, such antiquated ideas! Universal libertinism restrained only by POLITICAL compliance with what every prater terms vulgar prejudice, forms the wisdom of these large-minded, liberal and philosophical gentlemen.

* “ If senators seldom rise in political study higher than the securing of a borough; instead of history, be only read in novels; instead of legislation, in party pamphlets; instead of philosophy, in irreligion; instead of manly and upright manners, in trifling entertainments, dress, and gaming; if this should be their ruling character, what must be expected from such established ignorance, but errors in the first concoction?”

“ In a nation thus circumstanced, you will see some of its most public and solemn assemblies turned into scenes of unmanly riot; instead of the dignity

from the Roman senate, he reported that it was a congress of kings. Such was the august assembly. How would he have been affected, had he ever seen the law-givers * of a distinguished

nity of freedom, the tumults of licentiousness would prevail. Forwardness of young men without experience, *intemperate ridicule, dissolute mirth, and loud peals of laughter*, would be the ruling character of such an assembly.

"In the court of Areopagus, so little was ridicule regarded as the test of truth, that it was held an unpardonable offence to laugh while the assembly was sitting."

BROWN.

Ἀφελίον δὲ καὶ κωμμάτων. . . καθαίρειν τὴν τὸ ΣΕΜ-
NON τῆς ἀρχῆς ΓΕΛΩΤΟΠΟΙΕΙΝ *Person*
concerned in government must abstain from jokes . . .
He who endeavours to make a laugh will destroy the
majesty of government.

SOPATER.

* Est ei, cui respublica commissa est, necessaria oratio et sapientia, quâ regat populos, quâ stabiliat leges, quâ castiget improbos, quâ tueatur bonos, quâ laudet claros viros, quâ præcepta laudis et salutis aptè ad persuadendum edat suis civibus, quâ hortari ad decus, *revocare a flagitio*, consolari possit afflictos, factaque et consulta fortium et sapientium, cum improborum ignominiâ sempiternis monumentis prodere. Plerumque tamen ad honores adipiscendos et ad rempublicam gerendam nudi veniunt et inermes, nullâ cognitione rerum, nullâ scientiâ ornati. *Eloquence and wisdom are necessary for him to whom a share in government is delegated, by both of which qualities he may govern the minds of the populace, CHASTISE THE WICKED, defend the good, give due praise to men of character, issue out virtuous and salutary precepts to his fellow subjects, and*
such

guished nation in the garb of grooms, and with the manners of a Merry-Andrew, laughing, jesting, quarrelling, challenging, or affectedly inattentive during a debate *, which might terminate in the dismemberment of the empire. If we were not certain of the contrary, we might hastily conclude, that all who shew that they could have fiddled while Rome was burn-

such as are well adapted to have weight with them, exhort them to have regard to their honour, call them back from their abandoned conduct, comfort the afflicted, and hand down, by everlasting memorials, the deeds and the counsels of the brave and the wise, and stigmatize the worthless with never-ceasing infamy. Yet, for the most part, they offer themselves as candidates for public honours, and a share of legislation; naked and unarmed, furnished with no knowledge of things, nor with one valuable science.

CICERO.

This happened when liberty and manly virtue were on the decline; and when levity was preparing the way for those monsters in human forms, many of the Roman emperors.

* With respect to the qualifications necessary to form a good speaker, let us hear Cicero.

Sic sentio, neminem in oratorum numero habendum, qui non sit omnibus iis artibus, quæ sunt libero dignæ, perpolitus; quibus ipsis, si in dicendo non utimur, TAMEN APPARET ATQUE EXTAT, utrum simus earum RUDES, an DIDICERIMUS. Thus I think, that no man is to be deemed a good speaker who is not thoroughly polished with all these arts which are worthy a liberal man; which though we should not use in speaking, yet it appears and becomes very clear, whether we are unacquainted with them; or have learned them.

CICERO.

ing, must partake in the other dispositions of a Nero.

Look on the judicial seat * where a human creature is placed to dispense life and death ; to determine questions scarcely less interesting than life, those of liberty and property. Even there, on the very bench, where it once was usual to be proverbially grave, symptoms have appeared of the fashionable levity. Useful forms † are ostenta-

* Since the second edition of this book, I have met with a passage at the conclusion of a life of Judge Blackstone, which shews, that I am so fortunate as to concur in the opinions which that great man entertained on this subject. " A natural reserve and diffidence, which accompanied him from his earliest youth, and which he could never shake off, appeared to a casual observer, though it was only appearance, like pride ; especially after he became a judge, when he THOUGHT IT HIS DUTY TO KEEP STRICTLY UP TO FORMS (which, as he was wont to observe, ARE NOW TOO MUCH LAID ASIDE), AND NOT TO LESSEN THE RESPECT DUE TO THE DIGNITY AND GRAVITY OF HIS OFFICE, BY ANY OUTWARD LIVELY OF BEHAVIOUR.

† Est proprium munus magistratus intelligere se gerere personam civitatis, debereque ejus dignitatem, et decus sustinere. *The magistrate ought to understand, that he represents the person of the state, and that he is obliged to support its dignity and honour.*

CIC.

Concursio rerum externarum affert auctoritatem.

A concurrence of externals helps to give authority.

CIC.

Of these useful forms, we may truly say in the language of the schools, Forma dat esse rei. *The form gives essence to the thing.* If the people have

ostentatiously renounced; and the singular dress which our fathers justly contrived to cause a veneration for the person of a judge, and a readier acquiescence in his decisions, is worn with apparent reluctance, or gradually divested of its power of exciting awe. The contempt which familiarity of appearance in such a situation must produce, is disregarded for the pleasure of ease, and the character of rendering superiority less painful, by liberal condescension. But he who represents a king * in the actual performance of his most useful and sacred office, the distribution of justice must endeavour to appear awful to the rude ruffian and the miscreant of society, as well as agreeable to those whose enlightened minds can look through the pageantry of an outside †. Had these venerable officers

prejudices, they are to be indulged in them, while they are innocent, for the sake of tranquillity.

The contempt in which KNIGHTHOOD, which was a very proper reward for public and private worth, is now held, is very remarkable. The truth is, that the nation does not abound with men who have merit and dignity enough to preserve an acquired title from ridicule. Titles, without merit, are nicknames. Doctors degrees are beginning to be disgraceful.

* *Maius aliquod et excelsius a principe postulatur. Something more magnificent and more elevated is required in a prince.*

† *Nec tibi quid liceat, sed quid fecisse decebit, Occurrat, mentemque domet respectus honesti.*

Do not only consider what you may do consistently with moral or legal right, but what it becomes you in such circumstances to do; and let a due sense of the propriety

officers been loved and revered as fathers, they probably would not have been insulted either in the conflicts of party, or the fury of riot*. There is a beauty in decorum, which renders the assumption of external dignity, when it is supported by mental and official importance, agreeable as well as venerable†. The mind is hurt with incongruity, when it finds a *bellus homo* in the representative of a king‡. The ass in the lion's skin excites ridicule when detected; but the lion, in the exterior of the ass, would receive real injury, insult, and contempt. His voluntary abasement would invite the heel of the vilest animal. It should be remembered, that there are more in a great city who resemble Thermites than Ulysses.

All who are possessed of command ought to possess a GOOD CHARACTER ||, and to maintain

propriety of making a respectable appearance get the better of your inclination.

CLAUDIAN.

* Piety and virtue, in persons of eminent place and dignity, are seated to great advantage; so as to cast a lustre on their very place, and by a strong reflection double THE BEAMS OF MAJESTY.

TILLOTSON.

† *Quam GRAVIS VERO, QUAM MAGNIFICA, quam constans conficitur persona sapientis! How GRAVE, HOW MAGNIFICENT, how consistent is the character of a truly wise man!*

CIC.

‡ And yet this sometimes happens,

— quoties voluit Fortuna jocari.

As often as Fortune has chosen to divert herself with a good joke.

JUVENAL.

|| *Χαλεπὸν ἀρχεῖσθαι ὅτιο γίγνεται. It is hard to be in subjection to a worse man than oneself.* DEMOCRITUS.

a respectable appearance even in the minute circumstances of ordinary life. Opinion is one of the surest foundations of authority. It is a confidence in the personal merit * of the commander,

* See some excellent remarks in the notes on Philosoph. Arrangements, from which I present the reader with the following :

“ Epaminondas (says Mr. Harris), in his political capacity, was so great a man, that he raised his country, the commonwealth of Thebes, from a contemptible state to take the lead in Greece ; a dignity which the Thebans had never known before, and which fell, upon his loss, never to rise again. THE SAME MAN WAS A PATTERN IN PRIVATE LIFE OF EVERY THING VIRTUOUS AND AMIABLE ; so that Justin well remarks— *Fuit autem incertum, VIR melior, an dux esset. It was not easy to say whether he excelled most as a man or a general.*”

Cornelius Nepos having recorded the other parts of his education adds— *At philosophiæ præceptorem habuit Lyfim . . Cui quidem sic fuit deditus, ut adolescens tristem ac severum senem omnibus æqualibus suis in familiaritate anteposuerit, neque prius eum a se dimiserit, quam doctrinis tanto antecessit condiscipulos, ut faciliè intelligi posset pari modo superaturum omnes in cæteris artibus.* *Lyfis was his master in philosophy, to whom he was so devoted, that when a stripling, he preferred the company of that grave old man to that of those of his own age ; nor did he leave him till he surpassed his fellow students so much in learning, that it was easy to be perceived that he would excell all in other pursuits.*

NEPOS.

Et certè non tulit ullos hæc civitas aut gloriâ clariores, aut AUCTORITATE GRAVIORES, AUT HUMANITATE POLITIORES, P. Africano, C. Lælio,

mander, which renders obedience cheerful and implicit, and causes an alacrity of execution, which power only seldom effects. Whether some miscarriages in the naval and military * departments have not been, indirectly, caused by the selection of fine gentlemen, of agreeable

lio, L. Furio, qui secum eruditissimos homines ex Græcia palàm semper habuerunt. *And certainly this city never produced any men more famous, or of greater gravity and authority than P. Africanus, C. Lælius, L. Furius, who always publicly associated with the most learned men from Greece.*

CICERO.

Of how much consequence a good education was esteemed by Philip king of Macedon, to a king and a commander, appears from a curious letter of Philip to Aristotle, preserved by Gellius. I will transcribe it from Mr. Harris.

Φίλιππος Ἀριστοτέλει χαίρειν.

Ἰσθι μοι γεγονότα υἱόν· πολλὰν ἐν τοῖς θεοῖς χάριν ἔχω. οὐκ οὕτως ἐπὶ τῇ γένεσιν τοῦ παιδός, ὥς ἐπὶ τῷ κατὰ τὴν σὴν ἡλικίαν αὐτὸν γεγενῆσθαι· ἐλπίζω γὰρ αὐτὸν, ὑπὸ σοῦ τραφεῖν καὶ παιδεύεσθαι, ἀξίον ἔσσεσθαι καὶ ἡμῶν, καὶ τῆς τῶν πραγμάτων διαδοχῆς.

Philip to Aristotle greeting.

Know that I have a son born. On this account I am greatly thankful to the Gods, not so much for the birth of the child, as for his being born DURING YOUR TIMES: for I hope that, by his being bred and educated UNDER YOU, he will become worthy of us, and worthy to succeed to the management of affairs.

A. GELL.

* Scipio semper inter arma et studia versatus, aut corpus periculis, aut animum disciplinis exercuit. *Scipio was always employed between arms and studies, and exercised either his body in danger, or his mind in pursuit of learning.*

PATERCULUS.

triflers, of men of levity in appearance, levity in conversation, and levity of principle, to command armaments *, I leave to my countrymen to determine. Whether it is not pernicious to a nation, that men of BAD CHARACTER, even monsters of vice, if we may believe report, should have the official right of † appointment in

* SCIPIONI AFRICANO suapte naturâ multa majestas inerat — adornabat habitus corporis non cultus munditiis, sed virilis ac verè militaris. — *Scipio Africanus had naturally much majesty—his person was not adorned with any nice attention to little neatnesses, but like a man and a soldier.*

LIVY.

Quanto illi, dii immortales! fuit gravitas quanta in oratione majestas! *Heavens! what gravity he possessed, how great majesty was there in his speech!*

CIC.

† I am unwilling to apply to the English court, because I firmly believe that he who presides there is a noble exception, the words of Lucan,

— exeat aulâ

Qui vult esse pius. Virtus et summa potestas Non coeunt.

Let him depart from the court who wishes to be pious; virtue and sovereign power are not compatible.

CLAUDIAN.

But though the fountain-head is clear, many of the streams have polluted themselves. Such at least is the public opinion, which has an effect on affairs almost as bad as the reality; for dignities are, in consequence of it, evil spoken of and despised. He who promotes to offices of trust and honour an infamous debauchee, and a notorious writer against the religion of his country, does more harm than either the one by his bad example, or the other by his conceited lucubrations.

It

in naval, military, and ecclesiastical affairs, is a problem which I leave to be solved by the apparent profligacy of this age, and the experienced miseries of this reign *.

† That the clergy imitate the prevailing manners, is lamentable †, but not surprising. With all the imperfections of human nature, they are exposed to peculiar temptation. Few among mankind are practical philosophers; and the pre-ferments of the clergy are unfortunately in the hands of those whose manners they must too

It looks as if government were insincere, and considered morality and religion merely as state-engines. I will leave the impartial and discerning public to discover, whether or not characters infamously immoral, and wantonly irreligious, have, from some mistake, been remarkably patronized?

Nil interest faveas sceleri, an illud facias. *There is no difference whether you FAVOUR WICKEDNESS, or commit it.* SENECA.

* A desire to avoid all personality induces me to omit many examples which would abundantly confirm the preceding observations. To mention one or two is of little service. It tends only to excite revenge; without promoting reformation.

† Munus eorum esse debet resistere et levitati multitudinis, et perditorum temeritati. *Their business should be to stand up against the levity of the multitude, and the rashness of the abandoned.*

CIC.
Some of them may perhaps say with Cicero—
Non nos vitia sed virtutes affligerunt. *Not our vices but our virtues have injured us.*

Plus exemplo quam peccato nocent. *They do more harm by the example than the fault.* CIC.

often resemble to procure their protection *. I will not add to the obloquy poured upon their order; I will only regret, that they are ready to assist in divesting themselves of dignity, by throwing aside that singularity of dress †, which, in some mode or other, in all ages and countries, has been devised to secure respect to the sacerdotal office; not an useless and a bigoted devotion to it, but a decent deference necessary to give weight to their official instruction; necessary not only for their own, but their country's benefit ‡, and their people's edification.

It
* They are often in the situation of Burrhus, *mœrens et laudans*; lamenting, and at the same time applauding. TACITUS.

† With respect to the pomp of canonical externals, we may say,

*Quin ipsa superbia longè
Discessit, vitium rebus solenne secundis,
Virtutumque ingrata comes.*

Even pride hath departed from us, a vice usual in prosperity, and the disagreeable companion of our virtues. CLAUDIAN.

A sincerely good and benevolent clergyman is as much superior to a FORMAL HYPOCRITE, as heaven is to hell; but yet a respectable outside, the genuine result of internal worth, is necessary to effect the purpose of the clergy, — NATIONAL REFORMATION.

‡ La religion est toujours le meilleur garant que l'on puisse avoir des mœurs des hommes. *Religion is at all times the best security we can have for the morals of men.* MONTESQUIEU.

The STRENGTH OF EMPIRE is in religion.

BEN JONSON'S Discoveries.

What shall we say, then, of those vain writers of the age, who, to use the words of a virtuous writer,

It is not among those alone who support a public character, but in the retired walks of private life *, we trace the same levity of behaviour, appearance, and conversation. The man of fortune, even the PEER †, takes a pride in being distinguished only by internal worth, from his huntsman or his porter. His own education may sometimes prevent the ill effects

writer, "endeavour to destroy the consolation of the afflicted, the hopes of the good, and the fears of the wicked?" If you will believe themselves, they are the wisest of men, and the greatest benefactors to mankind.—But, says an ingenious remarker on men and things, "THOUGH THERE ARE STRANGE INCONSISTENT MIXTURES IN HUMAN NATURE, THERE NEVER YET WAS A VERY FINE UNDERSTANDING WHERE THE HEART WAS BAD."

* *Nobillium enim vitâ victuque mutato, mores civitatis mutari solent. When the life and manners of the great undergo a change, the national manners are also altered throughout.* CRE.

In the very low ranks, I believe, the national manners, the *mores civitatis*, are not quite lost. Fashionable influence does not descend quite so low. The English seamen, for instance, seem as willing as ever to fight the national enemy wherever they meet with him. The commanders are chosen from the higher classes.

† *Ex magnâ fortunâ licentiam tantum usurpat. From a great fortune he only assumes great liberties.* TACITUS.

Illustrissimi cardinales egent illustrissimâ reformatione, the most illustrious cardinals stand in need of a most illustrious reformation, said one who did not worship titles.

upon

upon his own mind *, yet the example tends to confound every vulgar idea of subordination ; and it is not wondered if popular tumults arise, and scarcely an individual is found capable of suppressing the growing insurrection, by the strong controul of personal authority †. The nation is at this time at a loss for persons DISINTERESTED ‡ AND DIGNIFIED enough to support with credit the office of a justice of peace.

I dwell not on the moral evil of the universal levity, because it is obvious. But it should be considered by those who would not attend simply to the moral evil, that moral evil is most truly national.

* Not always, for frequens imitatio transit in mores. *Repeated imitation insinuates itself into the manners.* QUINTILIAN.

† Ac veluti magno in populo cum sæpe coorta est Seditio, sævitque animis ignobile vulgus. Jamque faces et saxa volant ; furor arma ministrat :

Tum pietate gravem ac meritis si forte virum quem CONSPEXERE, SILENT : arrectisque auribus astant, Ille regit dictis animos & pectora mulcet.

VIRG.

See Dryden's Virg. Book i. v. 214.

‡ " A depravity of manners is now become so enormous, that any pretension to PUBLIC VIRTUE is considered either as hypocrisy or folly."

Dr. GREGORY.

Quod segnitie est, sapientia vocatur.

That which is merely sloth, is called good sense.

TACITUS.

It

It has strongly infected the taste in literature *. Modern French authors are chiefly imitated and admired among those who dictate from the throne of fashion. The celebrated productions of modern French philosophy are fanciful, and tend rather to lower than to exalt humanity †. Their recent histories are destitute of dignity both of diction and sentiment, and unconfirmed by authorities. Their style is void of manly grace, and much resembles that which was censured by the antients as one kind of the Asiatic ‡, though the moderns who use it, value themselves in discovering a mode which they fancy novel.

* *Mores abeunt in studia, as well as studia in mores. The manners have an influence on the studies, as well as the studies an influence on the manners.*

† Doctrines the most absurd and the most contradictory to the COMMON SENSE and experience of mankind from the creation, are advanced by modern French philosophers, LES NOUVEAUX PHILOSOPHES, and their imitators in England—and all for the sake of procuring distinction by singularity. — Such philosophy may be called, in Horace's words, *insaniens sapientia*, PHILOSOPHY RUN MAD.

‡ *Genera autem Asiaticæ dictionis duo sunt; unum sententiosum et argutum, sententiis non tam gravibus et severis quam concinnis et venustis. There are two kinds of the Asiatic style; one sententious and witty; not made up of weighty and manly sentences so much as of trim and pretty ones. See Origin of Languages.* CIC.

Non est ornamentum virile concinnitas.

Prettiness is not a manly ornament.

But

But to what purpose are these strictures*? To a great and good one. THEY TEND TO SHEW THE EXPEDIENCY OF INCREASING THE PERSONAL MERIT † OF INDIVIDUALS, AND CONSEQUENTLY THE MERIT OF THE AGGREGATE. They point out the necessity of resuming the NATIONAL CHARACTER which has been exchanged for the levity of France. Such a levity is connected with luxury, effeminacy, and every thing ignoble, and is at once the cause and the effect of despotism. It is to be shunned, as peculiarly unnatural, and baneful in the land of liberty ‡. It is in every place dis-

* Quorsum hæc tam putida tendunt? *Whither do all these disagreeable things tend?* Some perhaps may be tempted to say. HOR.

† Dignus tibi sis.

Be worthy in your own eyes.

SENECA.

Tanti eris aliis, quanti tibi fueris.

You will be valued by others at the price at which you value yourself.

“Respect is often paid in proportion as it is claimed.”

JOHNSON.

The sense of honour is derived from those qualities which make us estimable in our own eyes, and which appear worthy of esteem in others.

Father GERDIL.

‡ As learning is favourable to liberty, so is liberty to learning. Ὁρίσαι τε γὰρ κατὰ τὰ φρονήματα τῶν μεγαλοφρόνων ἡ ΕΛΕΥΘΕΡΙΑ, καὶ ἱφελύσσει ἅμα καὶ διαθίσιν το πρὸς αὐτοὺς τῆς πρὸς ἀλλήλους ἐριδος, καὶ τῆς περὶ τὰ πρῶτα φιλοδοξίας. *For liberty is adapted to nourish the ideas of great minds, and both genly to allure and to push men to a spirit of rivalry with each other, and an ambition to be the first in their rank.*

LONGINUS.

graceful

graceful to humanity, for it tends to degrade it in the scale of existence *.

But how is this levity to be shunned, and the national character restored? Adversity is a severe remedy for political disease, and not to be wished for till every lenient method has failed. A radical cure may be effected, BY RESTORING VIGOUR TO THE PROPER MODES OF EDUCATION. Let the mind be early habituated to something solid for the employment of its energies; let it be supplied with food, which will nourish and add strength and agility, not with such as only bloats, or over-loads with morbid matter. Let the uncorrupted bosom of ingenuous youth imbibe the spirit, the virtue, the elevation of sentiment, and the rational love of liberty, which exalted the polished antients to all that is great and glorious in this sublunary scene.

To accomplish this purpose, I have contributed my little portion. To increase the general stock of personal merit, is the scope of this Treatise. I have laboured to infuse a taste for the antients, which will naturally cause an admiration of their writings, and an adoption of their sentiments. I have endeavoured to recommend a long and close application to let-

* Qui se ipsam nôrit, intelliget se habere aliquid divinum, semperque et sentiet et faciet aliquid tanto munere dignum. *He who knows himself, will perceive that he has something within him DIVINE, and will always think and act with a dignity adequate to so great an endowment.* CIC.

HOMO, RES SACRA.

Man is a sacred thing.

SENECA.

ters,

ters, and to explode those novel * and superficial modes which terminate in disappointment. I have aimed at FOUNDING PUBLIC ON PRIVATE VIRTUE.

Such was my design. If it should fail, the conscious rectitude of it shall console me in disappointment. I have neither wished to flatter nor offend †. Truth is of no party ‡,

* Optimum est majorum sequi vestigia, si rectè præcesserint. *It is best to follow the footsteps of our forefathers, if they have gone before us in the right way.* CIC.

But be it remembered, that I only oppose UNNECESSARY AND PRECIPITATE INNOVATION.—I do not infer, that a custom is good merely because it has been long established but that it is probable, it has been long established because it is good.

Nihil potest esse diuturnum cui non subest ratio.

Nothing can be permanent for which there is not some latent reason. CURTIUS.

† Admonere volumus non mordere: prodesse, non lædere: consulere moribus hominum, non officere. *We have meant to admonish, not to hurt; to serve, not to injure; to consult the good of men's morals, not to do them a detriment.* ERASMUS.

Si quisquam offendatur et sibi vindicet, non habet quod expostulet cum eo qui scripsit; ipse, si volet, secum agat injuriam, utpotè sui proditor, qui declaravit hoc ad se propriè pertinere. *If any one is offended, and takes it to himself, he has no reason to expostulate with him who wrote. Let him, if he chuses it, treat with himself about the injury, as he is the betrayer of himself, by declaring that this belongs to him.* ERASMUS.

‡ Yet, Veritas odium parit; obsequium amicos. Scias eum pessimè dicere qui optimè placeat malis, eum optimè dicere qui maximè placeat bonis.—

and

and a free spirit is superior to adulation. I do not enjoy, and I have not sought the patronage of those from whom comes promotion. I have paid no homage where favour is to be gained by arts which I have never studied. I complain not, neither ought I to complain. If my design produces its effect, I shall not be without a reward. I shall feel a solid satisfaction in having done something conducive to the essential interests of my country*.

Though politics, a subject adapted to raise the passions, engross the thoughts of every order, and little attention is paid to any other public-spirited exertions, but those of the senate and the field; yet reason informs me, that a community may be most permanently and importantly served, by the peaceful labours of the student †. I will not derogate from the glory of

Truth produces hatred, obsequiousness friends; but he assured he expresses himself worst, who pleases bad men best, and that he expresses himself best who pleases good men most.

PLIN. and CIC.

• Hoc juvat et melli est. *This is pleasing and delightful.*

HOR.

Nec enim is solus reipublicæ prodest qui de pace belloque censet, &c. sed qui JUVENTUTEM EXHORTATUR, qui virtute instruit animos, IN-PRIVATO PUBLICUM NEGOTIUM AGIT. *Nor does he only serve his country who gives his opinion on war and peace, &c. but HE WHO EXHORTS YOUTH, who furnishes their minds with virtuous principles, who transacts public business in private.*

SENECA.

† Unius ætatis sunt quæ fortiter fiunt, quæ verò pro utilitate reipublicæ scribuntur, æterna. *What is done*

of arms, or the merit of political conflicts; but I will say, that he effects a durable and a substantial good to society, who successfully labours in adding to the PERSONAL MERIT of a rising generation. He sows the seeds of excellence, which may spring up in a happy soil to aggrandize a kingdom; and of virtues, which may in future ages bless and exalt human nature. When temporary subjects shall have passed away like the morning dew, those which are intended to promote a real and universal good, will continue to diffuse a beneficial influence.

done valiantly, is beneficial to one age only; but the effects of what is written for the public benefit, are eternal.

VEGETIUS.

Abundè relata nobis gratia erit, nec laborem nos hunc frustra putabimus insumpsisse, si illorum consequi favorem possimus quibus ipsa PROFUE-
RINT, QUORUMVE MENTEM AD ALTIORA PAULO
quæ in erant ituri, incitârint. *An ample return will be made us, nor shall we think we have thus laboured in vain, if we can obtain the favour of them whom these things have benefited, or whose minds they have incited to steps a little higher than they would otherwise have reached.*

JOACH. FORTII RINGEL.

THE END.

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